

GLEANNINGS:

OR,
A Collection of some
Memorable passages,

BOTH
Antient and Moderne.

Many in relation to the late
WARRE.

Varietas delectat.

LONDON

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To the Reader.

Reader,



*His Heart of man is con-
fined in all its subla-
nary objects, and it is
like to His Understanding,
which cannot be satisfied. The
more the Heart possesseth, the
more by Nature it desireth:
And the more we understand,
the greater is our indeavour to
increase that Understanding.
That which only gives most
satisfaction either to the Heart
or to the Understanding,*

Variety: The variety of Objects doth delight the Eye, and the variety of Knowledge doth transport the Mind, and in the contemplation of it, doth nobly affect it, though it can no way absolutely content it.

I have therefore indeavoured in this Book, to give thee abundance of Delight, by giving thee abundance of Variety. Thou shalt find in one peice a Collection of the most acute sayings of all variety of men, from the Scepter to the spade. And that not taken from the repeated

to the Reader.

ed Traditions of outworn Antiquity, but the greatest part collected from several passages even in our Age, and Memory, where thou shalt find many of them to be Divine, many Morall, some Satyricall, but all Remarkable, Witty, and Profitable, and which is presumed will give thee far better satisfaction both in the Novelty, and the choycenesse of it, then any Book which in this nature hath hitherto been extant.

Robert Groves.

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Robert Grosvenor.



GLEANINGS:

OR,

A Collection of some memorable passages.

James Nailor his Book 165

Neither prosperity nor adversity should make us
to deny CHRIST.

THeodore reports of one Hormisdas a Noble man in the King of Persia's Court, who because hee would not deny Christ, he was put into ragged clothes, deprived of his honours, and set to keep the Camels : After a long time, the King seeing him in that base condition, and remembring his former fortunes, hee pityed him, and caused him to be brought into the
B Palace,

Palace, and to be cloathed againe like a Nobleman, and then perswades him to deny Christ; whereupon, the Christian presently rends his silken clothes, and sayes, If for these you think to have mee deny my faith, take them againe; and so hee was cast out with scorne.

Death to be much remembred.

The Egyptians in the middest of their Feasts, used to have the Anatomy of a dead man set before them, as a *memorandum* to the guests, of their mortality. And therefore are Church-yards, and places of buriall, adjoynd to Churches, and the most publike places, that men, women and children, by the continuall beholding of skuls, bones, graves, and burials, might be put in mind of their end.

A brave act of Clemency.

Augustus Caesar understanding of a conspiracy, that *L. Cinna* plotted against him, which was to murder him as he was at Sacrifice; *Augustus* sent for him, and before all his friends expostulated the matter with him; but *Cinna* having nothing to say for himselfe, the Emperour said thus to him, That life which once I gave thee as an Enemy, I now give thee as a Traytor and Parricide; let true friend-

friendship from this day be between us; and let us strive which of us two have the better faith, and whether I have given thee life, or thou received it with greater confidence.

A good Law against Projectors.

The *Thurians* had a Law, That whosoever went about to abolish an old Law, or establish a new, should present himselfe with a rope about his neck before the people, that if his invention were not approved, he might presently be strangled.

The glory of the World a meer Fable.

When *Augustus Caesar* (who had been Emperour fifty yeeres, and lived in much pompe and glory) was to dye, he saw, all that he had enjoyed to be but a meer Fable; for thus he said to them that were about him; Have not I seemed to have acted my part sufficiently in this Fable of the World? *Annon personam meam in hoc mundi Fabula satis commode egisse videtur? valete ergo & plaudite.*

Justice how to be qualified.

The *Gracians* placed Justice betwixt *Leo* and *Libra*, to signifie, That as there must be indifferency in determining, so there ought to be courage in executing. And the *Egyptians*

CLEANINGS.

tians resembled Justice to a blind man without hands; blind, that he might not respect the person of any man; and without hands, that he should not receive bribes.

An example of excellent Justice.

A Citizen of *Comun* in the Dukedome of *Ferrara*, being cast into prison upon suspicion of Murder, his wife could get no promise of his deliverance, unlesse shee would give the Captaine, whose prisoner hee was, 200. Ducats, and yeeld her body to his pleasure; which, with the consent of her husband, she did; but after the Captain had his desire, he notwithstanding put him to death: The Duke *Gonzala* hearing of it, commanded the Captaine to restore the 200. Ducats to the Widow, with an addition of 700 Crownes; then he enjoyned him to marry her presently. And lastly, before hee could enjoy his new wife, the Duke caused him to be hang'd for his Treachery.

The rare piety of the young L. Harington.

It is recorded of that young, but truly Noble Lord *Harington*, that he prayed not onely twice a day in secret, but twice with his servants likewise in his chamber, besides the joyning at the appointed times of Prayer in
the

the Family ; hee meditated every day upon such Sermons as he had lately heard ; every Lords day morning he would repeat the Sermons that he had heard the Sabbath before, and at night, those he heard that day.

Two learned Fryers.

Two Fryers disputing how many Worlds God made ? One of them affirmed, that there were ten worlds, quoting that Text in Luke, *Annon decem facti sunt mundi ?* The other, looking into the Text, replied, *Sed ubi sunt novem ?*

The Devill rebukes sinne.

Seneca in his Writings inveighs very bitterly against covetous desires, and worldly-mindednesse, and yet in the space of foure yeers, hee gathered together so many millions of Sesterces, that they amounted to the sum of 2343750. l. of our money, as Mr. Brierwood hath cast it up.

But three Kings in Christendome.

Maximilian the Emperour was wont to say, that there were but three Kings in his time ; first, the King of Spaine, who was a King of men, because he used his Subjects as men, not like beasts : Secondly, the King of France, who was King of Asses, for the immoderate

exactions hee took of them : And thirdly, himselfe, who was a King of Kings, because his people would doe what they listed.

Basil's brave resolution.

When *Valens* the Emperour sent his Officer to *Basilus*, seeking to turne him from the Faith, he first offered him great preferments, but *Basil* rejected them with scorn; Offer these things, saies he, to children : Then hee falls to grievous threatnings : Threaten, saies he, your purple Gallants, that give themselves to their pleasures.

False worke, false wages.

The Emperour, *Charles* the Fourth, making warre against the Duke of *Austria*, and finding himselfe too weak, sends privately for three of the Dukes chief Gentlemen, promising them great summes of money, if they would perswade the Duke to returne home; which they undertook, and so prevailed with the Duke, that hee gave over the warre for that time. Shortly after, the Gentlemen came to the Emperour, for the money he had promised : The Emperour gave them great bags full of golden Ducats, but all counterfeit, whereof they afterward complained to the Emperour, who bade them bee gone like knaves.

knaves; saying, *That false worke, must have false wages.*

A just reward of Treason.

Solyman the Turkish Emperour, imploying a Christian to betray the *Rhodes*, promised to give him his Daughter to wife, if he did the businesse: The service being done, the Traytor demanded what was promised; the Turk commanded his Daughter to bee brought forth in stately manner, as if shee were to bee married, saying to him, Forasmuch as thou art a Christian, and my daughter a Mahumitan, you cannot so live quietly or comfortably together, and I am loath to have a sonne that is not a *Muselman* both without and within; and therefore, 'tis not enough that thou abjure Christianity, (as many of you will doe upon lesser occasion) but you must pull off your skin, which is baptized and uncircumcised; which hee commanded to bee done, and then promised him, that if there came a Mahumitan skin in room of the Christian, he should have his Daughter, but not before.

Too much prosperity dangerous.

St. Ambrose comming into a rich mans house who boasted that he had never felt any

adversity in all his life, said to his friends, we must not stay here, lest wee perish with this man: They were no sooner out of doores, but the earth opened and swallowed up the house, Master and all.

The uncertainty of worldly prosperity.

Cræsus was so puffed up with his great riches and outward glory, that he boasted himselfe to be the happiest man that lived; but *Solon* told him, That no man was to be accounted happy before death: *Cræsus* little regarded what *Solon* had said unto him, untill he came by miserable experience to find the uncertainty of his riches and worldly glory, which, before, he would not beleieve; for when hee was taken by King *Cyrus*, and condemned to be burnt, and saw the fire preparing for him, then he cryed out, O *Solon*, *Solon*; *Cyrus* asking him the cause of that outcry, hee answered, that now hee remembered what *Solon* had told him in his prosperity, *Nemo ante obitum felix*, That no man was to be counted happy before death.,

Anoble act of faithfull Courtiers.

Lewis the eleventh of France, going about to establish some unjust edicts, when some of his chiefe Courtiers perceived his drift, they

they went all together to him in red Gownes; The King asked them what they would? The President *La Vacqueri* answers, We are come with a full purpose to lose our lives every one of us, rather then by our connivency any unjust Ordinance should take place: The King being amazed at this answer, and at the constancy and resolution of those Peeres, gave them gracious entertainment, and commanded, that all the former Edicts should bee forthwith cancelled in his presence,

Lavish vows are but sleighly performed.

A Mariner in a great storme prayed to the Virgin to deliver him, and vowed to give her a wax Candle as big as his Mast; but when the danger was over, he told his Companions, that now one of eight in the pound should serve her turne.

A Sculdier of a pious and publick spirit.

'Twas a Noble Spirit that acted in one *Terentius*, a Captaine of the Emperour *Vallens*, who being returned out of *Armenia* with a great Victory, the Emperour bad him aske a reward; hee asked onely that hee would be

be pleased to grant to those of the Christian Religion, one publick Church in *Antioch*, and although the Emperour were angry, and tore his Petition, bidding him aske something else, yet hee persisted in this, and refused any other reward for all the service hee had done.

Height of Malice.

One having gotten his enemy at an advantage, first caused him to speak blasphemy in hope of life, and then stab'd him, boasting when he had done, that he had made his enemy lose both body and soule.

A fit reward for Treason.

Camillus having besieged the *Falerians*, the Schoole-master trained all the youth of the City, as far as the Roman Watch, of purpose to betray them to the Romans their enemies; the Schoolmaster being taken with his Schollers, and brought before *Camillus*, received this answer, That a worthy Captaine should seek victory by trusting to his owne valour, and not by anothers villany; and so commanded him to be stript, and his hands bound behind him; his Schollers were sent back to their parents, with rods in their hands, whipping their Master before them; for which noble act,

and, the *Falerians* submitted themselves to the *Romans*.

*Hee that hath no children, thinks all fond
Parents fooles.*

Agésilas did use to play with his children when they were little, as to ride on Hobby-horses, &c. A friend of his taking him in the manner, rebuked him; But *Agésilas* intreated him to say nothing, till he had children of his owne.

Our late Bishops were true Prophets.

When King *James* came first into England, he was much petitioned to abolish the Ceremonies used in the Church, whereto he seemed indifferently inclined: But the Bishops lay at him continually, by no meanes to hearken to the Puritans; often harping upon this string, *No Ceremony, no Bishop; No Bishop, no King*; which (blessed be God) is now come to passe. *a foole could scarce shak.*

*The Clergy of Rome had good cause to be
angry with Luther.*

A German Prince askt *Erasmus*, what hee thought of the Doctrine of *Martin Luther*: *Erasmus* answered, That the Doctrine was good enough, but that it pincht too much
upon

upon the Monks bellies, and the Popes prerogative.

A sad Story.

A Fryer preaching upon these words, *Vinum non habent*, i.e. They have no wine; he divides the Text into two parts: First, here is *Vinum*, *ibi optimus liquor*. Secondly, *Non habent*, *ibi pessimus clamor*; of the first part, he spake very largely; but when he came to the second, he brake off abruptly.

*Gods Mercy to England, since it was a
Common-wealth.*

From the first of King James, to the last of King Charles, England was seldom free from the Plague, but now (God be praised) the Land is free from that judgement, and our London Bills of Mortality have given in of the Plague none, for many weeks together.

*Prosperity needs ballancing with some
Adversitie.*

Newes being brought to Philip of Macedon, all in one day, of many good successes, as first that hee had got a prize at the Olympian Games; next, that his Generall *Parmenio* had overcome the *Dardonians*: Thirdly, that his wife *Olympia* was delivered of a Sonne; lifting

up his hands to Heaven, he said, O yee Gods send me some moderate misfortune to counterwaile so great prosperity.

The sword of the Souldier knows not the goods of their friends, from the goods of their enemies.

When the Citizens of *Papia* in *Italy* were at dissention, by reason of the Faction between the *Guelphs* and the *Gibellines*, the *Gibellines* procured a favourer of theirs, called *Facinus Cajus*, to assist them, covenanting that hee should have the goods of *Guelphes* for his labour; but he being once come into the City, and prevailing, he spared the goods of neither of them; whereupon the *Gibellines* complained, saying, that their goods were also spoiled; hee answered them, that indeed they themselves were *Gibellines*, and should bee safe, but their goods were *Guelphes*, and so belonged to the Souldiers. And so it may fall out to them who have bin unfaithful to God, Religion, and their Country, though they themselves may prove to be *Catholikes*, yet their goods and places of preferment may be counted Hereticks.

Labour

Labour good both for body and soule.

The Heavens move, and are pure; the earth stands still, and is full of dregs; the industrious man hath no leisure to sinne; the idle man hath neither leisure nor power to avoid sin; Labour then is as wholesome for the soul, as 'tis profitable for the body.

Live-well and Dye-well are Twins.

Living and Dying well are Twins, daughters of grace, like *Lea* and *Rachel*; and therefore, as *Jacob* could not enjoy his *Rachel*, till he had married *Leah*; So all must first live well, which is tedious and unpleasant, before they can dye well, which is beautifull and faire. Thus the two Temples in *Rome* of Honour and Vertue, were so contiguously built, that no man could goe into the Temple of Honour, before he went into the Temple of Vertue.

Apenance for Drunkennesse.

A Monke of *Prague* that had lived all his time in a Cloyster, knowing little of the fashions of the world, was at length appointed by his Superiour, to receive Confessions; which hee did of all such as came to him, and he enjoyned penance according to the nature

nature of the sins that were confest : amongst the rest, there came one which made confession, that he was guilty of Drunkenness. The Fryar askt the Penitent, what kind of sinne that was ? The man told him that it was drinking too much strong drink ; but the Fryar, having no experience of it, put off the mans penance to another time, and in the interim he gate a good quantity of strong Liquor into his chamber, where he so handled the matter, that he stole himself drunk, which (he being but a novice that way) made him very sick for a time : when the man came to him again for his penance ; the Fryar enjoyned him to be drunk againe ; and so, ever after he appointed all that confest drunkenness, no other penance, but to be drunk againe ; supposing, that to be drunk had punishment enough in it selfe.

The power of Preaching.

As the walls of Jerico fell downe by the Trumpets of the Priests, so the strong holds of Satan are overthrowne by the Ministry of the Word.

A fit Embleme for over-curious women.

Mercury being to make a garment for the Moone, could never fit her, but either it would

would be too big, or too little, by reason she was alwayes increasing, or decreasing. This may be the Embleme of some women, whose curiosity, about their clothes, can hardly be satisfied.

To speak well, a hard lesson.

One comming to a Holy man, desired him to learne him some good Lesson; the good man bade him endeavour to speak well, and when he had learned that, to come to him againe, and he would give him another Lesson: The Holy man meeting afterward with his Scholler, asked him, if hee had learned his Lesson? He answered, no; saying, it was so difficult, that he knew not when hee should learne it.

They that spend their estate in Luxury, deserve no pitty.

It is reported of *Alphonsus* King of *Arragon*, that when a Knight of his had consumed a great patrimony by lust and luxury, and besides ran into debt, and being to be cast into prison by his Creditors, his friends petitioned the King for him: The King answered, that, if he had spent so much money in the service of his Prince, or for the good of his Country, or in relieving his kindred, I would have hearkned to you, but seeing he hath spent so
much

much upon his body, 'tis fit his body should smart for it : So when we look up to God for mercy in our distresse, and the comfort of the creatures have forsaken us, he may justly answer ; If you had spent that abundance of the creature which I afforded you, in my service, or for the good of my people, I would have heard you, but now it is just you should be left in your distresse ; and that so much pleasure as you have had , so much misery should follow ; according to *Abrahams* speech to the rich Glutton, *Luk.* 16. 25.

The Sermon is not done untill it be practised.

A Lady that was not her selfe at Church that day, seeing her man come home, askt him, if Sermon were done ? He answered no. Why then, said she, doe you come away ? He answered, that though the Preacher had done speaking, yet the Sermon was not done, till the hearers had practised it.

Tyrants are Gods Rods, which he casts into the fire when he hath done with them.

Cæsar having bathed his sword in the blood of the Senate, and his owne Countrey-men, is after a while, miserably murdered in the Senate by his owne friends *Cassius* and *Brutus* ; to shew unto Tyrants, that the highest step of
C their

their greatnesse is tyed to a halter; and that they are but the scourges and rods of the Almighty, which he will cast into the fire, as soon as he hath done with them.

Though Kings Crownes set light upon their beads, yet oftentimes they lye heavy upon their Consciences.

Philip the third of Spaine, whose life was free from grosse evils, professing that hee would rather lose all his Kingdomes, then offend God willingly; yet being in the Agony of death, and considering more thoroughly of his account he was to give to God, feare struck into him, and these words brake from him; Oh, would to God I had never reigned! Oh, that those yeares I have spent in my Kingdome, I had lived a private life in the wildernesse! Oh, that I had lived a solitary life with God! how much more securely should I now have dyed? how much more confidently should I have gone to the Throne of God? what does all my glory profit me? but that I have so much the more torment in my death.

Christians lives should answer Christs rules.

Penormitan having read the 5, 6, and 7. Chapters of *Matthem*, and comparing the lives of

peo-

people with those Rules of Christ, said, that either that was no Gospel, or the people no Christians.

A triumphant Conquerour becomes a patient sufferer for Jesus Christ.

Trojane the Emperour had sent *Eustochius*, one of his chiefe Captaines, against the Barbarians, who having vanquished them, returned home : The Emperour being very joyfull at this newes, goes to meet him, and brings him gloriously into the City : Now was a time for *Eustochius* to enjoy the Emperours favour, and what he could desire ; but at this time, this very day, refusing to sacrifice, with the Emperour to *Apollo*, hee suffers the Martyrdome of himself, his wife, and his children ; even now denyes all his present pomp and glory, for Christ.

A witty Answer of Aquinas to the Pope.

Thomas Aquinas comming before Pope *Innocent* the third, in whose presence a great quantity of gold was telling ; The Pope said to him, Thou seest *Thomas*, the Church cannot say now, as at the beginning, *Silver and Gold have I none* ; To which *Aquinas* replied, True, Holy Father, nor can the Church say now, as

it did then to the Cripple, Rise up and walke.

*The world will be sure to keepe Christ
poore enough.*

The Church of *Canterbury*, before the dissolution of Abbies, had three severall Shrines, or Altars, one dedicated to Christ, another to the Virgin *Mary*, and a third to *Thomas a Becket*; when these things were abolished, there was found in the Leger book of that Church, the yearly oblations made to those severall Shrines; As thus:

Item, the Oblations offered to the Virgin,
this yeare, 63. l. 5. s. 6. d.

Item, to the Shrine of St. *Thomas Becket*,
832. 12. 3. ob.

Item, to our Saviours Shrine the same year,
3. 2. 2. 0.

Item, the next year, to the blessed Virgin,
4. 1. 8. q.

Item, the same yeare, to Saint *Thomas*,
954. 6. 3. 0.

Item, to our Saviour, *pro hoc anno* 0. 0. 0.

So that, if that world had continued but a little longer *St. Thomas a Becket* would have undone both Mother and Sonne.

They

They that sleight Christ, ought to be lightly esteemed.

Amphilochius a Bishop, comming into the presence of the Emperour *Archadius* and his son, who was then partner with his father in the Empire, saluted the father with all reverence, but sleighted the son; whereat the father taking great displeasure, demanded the reason why he so sleighted his sonne? The Bishop answered, because he hath neglected the eternall Sonne of God, (he being at that time a professed Arrian) whereupon the Emperour received the Bishop againe into favour, and banished all Arrians out of his Dominions.

Policy safer then flattery and plain-dealing.

The Lyon being charged with a stinking breath, and meeting with an Asse, would know his opinion, who plainly told him that it stunk abominably; whereupon the Lyon teares him in pieces for being so bold: next, he meets with a Spaniell, of whom hee demands the like, who said, he never smelt a sweeter breath in all his life; the Lyon presently teares him in pieces for his flattery: Lastly, he meets with a Fox, whose opinion being likewise demanded, hee said, that hee

had got such a cold that he could not smell; and so Reynold scap't. Great men seldom like plaine-dealing, and wise men never love flattery.

The best Sacrifice.

When the *Athenians* would know of the Oracle, the cause of their often unprosperous successes in Battaille against the *Lacedemonians*, seeing they offered the choyest things they could get, in Sacrifice to the Gods, which their enemies did not; the Oracle gave them this answer, That the Gods were better pleased with their inward Supplication, without ambition, then with all their outward pomp in costly Sacrifices.

Cardinall Woolsey's Father was a Butcher of Ipswich.

Will Summers, that was first Cardinall *Woolsey's* foole, hearing that his Master was like to be Pope, came running to the Cardinall, and with great expressions of joy, told him what he had heard; Why art thou so over-joy'd at this newes, said *Woolsey*, to his Foole? Marry, quoth *Will*, because I hope that when you are Pope, you will doe as St. Peter did when hee was Pope; what was that, said the Cardinall? why, St. Peter, when he was Pope he brought in Lent, and all the Fasting dayes, because

because his father and brothers were Fishermen ; and I hope, when you are Pope, you will put them all downe, because your father and brothers were Butchers.

Some can better rule then be ruled.

Complaint being made to *Henry* the 8. of the Earle of *Kildare*, that he was so troublesome, that all *Ireland* could not rule him: No, said the King, then shall hee rule all *Ireland* ; and so made him L. Deputy of that Kingdom.

The Church stood in need of a Luther.

Charles the Emperor was wont to say, That if the Popes Priests were such as they ought to have been, they had not stood in need of a *Luther*.

Three dogs to be kept out of the Pulpit.

Luther was wont to say, that a Preacher should beware of bringing three dogs into the Pulpit with him, Pride, Covetousnesse, and Envy.

Luther would not be satisfied with a temporall reward.

Luther being at one time, in some wants, it hapned that a good sum of money was unexpectedly sent him, by a Noble man of *Germany* ; at which, being something amazed, hee said ; I feare, that God will give me my reward here ; but I protest, that I will not be satisfied.

Mutability of Fortune.

Sesostris having taken many of his neighbor Kings prisoners, made them to draw his Chariot by turnes ; it hapned that one of these Royall Slaves, as he was drawing in the Chariot, had his eye, almost, continually fixt on the wheelles, which *Sesostris* observing, askt him why hee lookt so seriously upon the wheelles ? Hee answered, that the falling of that spoke lowest which was even now highest, put him in mind of the instability of Fortune ; *Sesostris* duly weighing the Parable, would never be drawne so againe.

An Indian would not goe to Heaven, because he heard that the Spaniards went thither.

An Indian Prince, being perswaded by the Spanish Fryers to be baptized, and become a Christian, demanded first, what place was appointed after this life, for such as were baptized ? They told him, Heaven. Then he askt them, whither such went that were not baptized ? They answered him, to Hell. Then he would know, to which of these places the Spaniards went, when they dyed ? They said, to Heaven : Then said the Indian, let me goe to Hell, if the Spaniards goe to Heaven; for I desire

desire not to come where such cruell people be. And indeed the Spaniards cruelty towards the poor Indians, was most intollerable.

Continuall happinesse, is the greatest unhappinesse.

Nihil eo in felicius cui nihil infelix contigit; to be alwayes in felicity, is the greatest infelicity; for (besides that continuall pleasures glut the senses) hee wanteth many improvements of his wisdom, many tryalls of his faith, many exercises of his patience, many incntives of his zeale, many preservatives against sinne, and many arguments of Gods love.

Christ weeping over Jerusalem.

Christ wept over Jerusalem; so did Titus; and so did Marcellus over Syracuse; so also did Scipio over Carthage: But they shed teares for them whose blood they were to shed, but Christ for them who were to shed his blood.

*Magistrates and Physicians must not kill
100 many.*

Seneca adviseth Magistrates to let the clap fright all, but the Thunderbolt to strike but a few; for (said he) it is as great a shame for a
Magi-

Magistrate, as for a Physician, to have many dye under his hand.

Ingratitude.

Ingratum si dixeris omnia dixisti; for what is Religion, but gratitude to God? What is piety, but gratitude to Parents? What is loyalty, but gratitude to Princes? What is Charity and friendship, but gratitude to our Neighbours?

Affections infectious.

Our vitious Affections are so many dangerous infections of the minde; for anger is a fit of phrensie; feare, a shaking Feaver; Ambition, a wind-Collick; Malice, an Impostume; Faction, a Convulsion; Envy, a Consumption; Security, a dead Palsey; Lust, an impure itch, &c.

Many are spiritually sick, and know it not.

As a man may take infection, or receive some bruise inwardly, or spring a veyne, and yet know not of it, till it be too late: So a man, that maketh great shew of Religion, carrieth a great appearance of Sanctity, both in publike and private, and feels no inward griefe of conscience, yet may have taken some infection of Heresie, or have in him some passion of malice, or bruise of faction, or rupture of

of Schisme, or corrupt humours of Luxury, may daily decay in grace, and be in a spirituall consumption, and yet perceive it not.

Satans greatest advantages against us, are from our selves.

Satan ever works upon advantages, sayles with the wind, and bows us that way we incline of our selves; for if our knowledge be weak, he tempts us to errour; if our Consciences be tender, to scrupulosity, and too much precisenesse; if our Consciences be large, to carnall security; If we be bold-spirited, to presumption; If timorous, to desperation; If flexible, to inconstancy; If stiffe, to Heresie, Schisme, or Rebellion.

Humanity a good help to Divinity.

Abraham did first company with *Hagar*, before he could have issue by *Sarah*: *Hagar* (saith *Philo*) is secular and humane Learning, with which, we must have to doe before we can expect fruit from *Sarah*, that is, the study of Divinity: Thus *Cyprian* by his Rhethorick, *Tertullian* by the Civill Law, *Justin Martyr* and *Origen* by Philosophy, *Basil* by Physick, *Augustine* by Logick, *Eusebius* by History, *Prudentius* by Poetry, *Greg. Nazianzen*, *Jerome*, and others, by their exquisite skil in Arts and Languages, might

mightily improved their sacred Talent of Scripture knowledge.

*This Scholler deserved a cup of Wine
to his Fish.*

A young and pregnant Scholler, who was Nephew to M. Archbishop of Canterbury; the Bishop sent him, from his owne Table, a dish of Fish, and bade that he should make him a paire of Verses, *extempore*, upon that subject, which the Scholler presently did in this manner.

*Mittitur in disco mihi piscis ab Archiepisco
Po non penatur, quia potus non mihi datur.*

The Arch-Bishop, and they that were at Table with him, laughed heartily at the conceit; but one Gentleman, who understood not Latin, wisht it had been in English, that hee might have laught with them; whereupon, the paper was sent back to the Scholler, that he should turn it into English, which he did thus:

*There was sent me fish, in a dish, from the Arch-Bishop
Hop was not bere, because he sent no Beere.*

Dangerous sinning against Conscience.

Learned Doctor Willer in his Comment upon *Leviticus*, relates a story of one Richard Turvin, of Tickill in Yorke-shire, Mercer, a man
of

of good estate, who being indebted to Master *Edward Wright*, since Alderman of *London*, the sum of seventy nine pound, eleven shillings, and three pence, gave a Bill of his hand for the payment thereof, to Mr. *George Hadley* of *London*, Grocer, who was then a dealer for Mr. *Wright*; this Bill being negligently cast by, was fraudulently catcht up by *Turvin*, who after came at the time, and to the place, in the Bill mentioned, but tendered no money. This debt was afterward demanded of him, but he pretended payment made, and his Bill re-delivered thereupon; and so persisting, a suit was commenced against him, and tryed before Sir *Nicholas Hide*, Lord Chiefe Justice of *England*, in the *Guildhall* of *London*, in *Trinity Terme*, 1629. where two sonnes of *Belial*, by name *Helbeck* and *Rogers*, Porters of *Gainsborough* in *Lincolnshire*, were produced, who deposed that they saw the money paid, and so the day was *Turvins*: Since which time, Mr. *Hadley* often meeting him, and charging him with this notorious fraud, his manner was, with oathes and fearefull imprecations, to face it out; but Mr. *Hadley* replying, that his conscience called him lyar and perjur'd wretch; presently, upon the name of Conscience, hee would flee from him; but (alas poore man) this his conscience he could neither *fugere*,
nor

nor fugare, flee, nor put to flight. It pleased God, now lately, to lay his hand upon him by sicknesse, and withall to touch his galled conscience; then follow fearefull terrours, anguish of minde, and horrible affrights; he cryeth out, that he saw the Devill stand before him, threatning to teare him in pieces, with other desperate and dolefull words; and amidst this perplexity, he confessed the whole passage of this businesse, with all the circumstances; with some other of this kind; saying, that there can be no peace nor safety for him, till restitution be made to every one whom he had wronged; and thereupon hee took order, that full satisfaction should bee given, both for the debt and charges of suit.

A Wounded Conscience who can bear?

The same Author, in the same Booke, relates of a friend of his, who had a Prentice that proved false to him, and at last ran away from him: But some three or foure and twenty yeares after (being all that time terrified in Conscience, as himselfe told this relator) he came a great Journey, to finde his Master, and give him satisfaction.

A

A contest about our modern Languages.

Sir *Tho. Moore*, sometimes L. Chancellor of England, being at an Emperial Diet in *Germany*, where most of the Princes of Christendome at that time had their Embassadors; It hapned that one night they were altogether entertained at a great supper; at which, a discourse arose about the Language of their severall Countries, which of them should be the best; The *Spanish* Embassador contended hard for his, as being the most lofty: The *French* pleaded strongly for the *French* Tongue; and so did every one of the rest, according as his affection to his native country led him; among whom, Sir *Thomas Moore* was not wanting to advance the credit of the English Tongue, but at last the businesse grew to this result, by a generall consent, that that language which was hardest to pronounce, was the best; then every one began to propound the hardest words of their severall Countries, which Sir *Tho. Moore*, being a generall Linguist, could easily pronounce; then it came to his turne to propound some English word, to try the rest of the Embassadors, which was *Thwack Thwack*, wherewith they were all gravelled, one cryed *Twick Twack*, another *Tick Tack*, a third *Wbick Wback*,

but not one of them could pronounce *Thwack*; and so Sir *Thomas* carried it hard, born for the *Engliſh*.

Sinfull fruits never laſt long.

Creſſus did not long enjoy the fruit of his Covetouſneſſe, for being ſlaine in warre, melted gold was poured downe his throat, by the *Parthians*. *Julius Ceſar* enjoyed not long the fruit of his Ambition, for he had 25. wounds given him in the Senate, whereof he inſtantly dyed. *Heliogabalus* enjoyed not long the fruit of his pleaſure, for he was ſlaine, and thrown into a Jakes. *Dionyſius* did not long enjoy the fruit of his Sacriledge and Tyranny, for he was glad to change his Scepter into a Fe- ruler, and turne Schoolemaſter for his main- tenance. *Achan* ſpent not his wedge of gold, nor wore his *Babylonish* garment, but was ſoon ſtripped of both. *Ahab* and *Jezabell* purchaſed a Vineyard with the blood of the owner, but they preſently watered it with their own blood. *Belſhazzar* had ſcarcely ſwallowed downe the Wine he carrowſed in the bowles of the Sanctuary, when hee ſaw his doome written on the wall. The rich man in the Goſpel had no ſooner ſaid, *Soule eate and drink, and be merry*, but he heard a voyce, ſaying, *Thou fool, this night ſhall thy ſoule be required*. The rich
Glut-

Glutton fared delicately, and went bravely every day, but the next newes you heare from him, is of his being in Hell, cryling out that he is miserably tormented : And Judas fitted a halter to hang himself, with the same hands he took the money for betraying his Master.

How to pacifie Gods Wrath.

Themistocles understanding that King Admetus was highly displeased with him, hee gate up the Kings young sonne in his armes, and so treated with the Father, and thereby pacified his wrath : So should wee come to the King of Heaven, with his Sonne Christ in our armes.

The Devils cunning in leaving Jobs wife.

Gregory observes, that the Diuel taking from Job, his children, servants, Cattell, &c. yet left him his wife, which was not out of his forgetfulnesse, carelesnesse, or any love or pittie to Job, but onely to vex and plague him, and drive him to impatiencie, and, if it might be, to despaire ; *Calide cuncto diripuit, calidine adjumentum reservavit.* And as another saith, *Cor mulieris est tanquam, gradus ad cor hominis.*

*Why Jupiter is preferred before the rest
of the Gods.*

In the dayes of old, when all the Estates of the world, were about to chuse some one of the Gods to be chiefe Ruler over all men: The Priests, would chuse *Apollo* for his wisdom: The Souldiers, *Mars*, for his valour: The Merchants, *Mercury*, for his negotiating: The Physicians, *Esculapius*, for his cures: But at last, they all agreed to chuse *Jupiter*, because he was the God that came downe into the world, in a showre of Gold.

Godly men leave a blessing to their posterity.

Master *Samuel Herne*, famous for his living, preaching, and writing; rich onely in goodnesse and children; as he lay upon his death-bed, his wife made great moane and lamentation, saying, what should become of her little ones, if God took her husband? Peace, Sweet-heart (said hee) That God who feedeth the Ravens, will not starve the *Hernes*: which speech of his proved propheticall, for his children were all well provided for, through Gods providence.

*Of one that said the Crosse-row instead
of a Prayer.*

A devout (but very ignorant) Spaniard, conceived that he ought to use other prayers, in his private devotions, besides the *Pater-nosters* and *Ave-Maries*; but so simple was hee, that he knew not how to pray otherwise; onely every morning he would kneele downe, and lifting up his eyes and hands to Heaven, deliberately repeat all the Letters of the Alphabet, which having done, he added; And now O good God (said he) put these Letters together, that they may spell syllables, that the syllables may make words, and the words so joyned, as that they may become such sence, as may be most to thy glory and my good.

Dangerous delaying of Repentance.

Constantine had a conceit, that (because Baptisme washt away all finnes) he would not be baptized till his death-bed, that so his soule might never lose the purity thereof, but immediately mount to Heaven; but sudden death preventing him, he was not baptized at all, as some say, or onely by an Arrian Bishop, as others affirme. If any shall erroneously, upon the same supposition, put off their repentance

tance to the last, let them take heed, lest it either prove none at all, or none in effect.

Balaams wish.

One being asked whether he had rather be *Cræsus*, who was the richest, but most vicious man in the world; or *Socrates*, who was one of the poorest, but most honest? answered, that in his life he would chuse to be *Cræsus*, but in his death *Socrates*.

Most men are best in a low condition.

Pope *Martin* reported of himselfe, that whilst he was a Monk, and lived in the Cloyster, he had some evidences for Heaven; when he was a Cardinall, hee began to feare and doubt; but after he came to be Pope, he utterly despaired.

How God will try men.

When one was brought before *Tyberius*, who pretended right and title to a Crowne; and *Tyberius* upon long examination, could not detect the Imposter, nor trap him in his tale; at last he began to search the habit and shape of his body, and not finding there the softnes and delicacy of a Prince, but the brawninesse and servile fashion of a Mechanick, he so startled the man, with such an unexpected tryall, as made him confesse the truth: So God will deale

deale with those that usurpe a title to his Kingdome, and prevaricate his Name; he will not take them on their bare words, or empty professions, but will examine their hands, and if he finde them hardned in the service of sin, their owne hands shall stop their mouthes.

*Saint Austines robbing of an Orchard
made a bainous sin.*

After Saint *Austin* was converted, he began to be exceedingly troubled about the robbing of an Orchard, which he did in his Childehood; this act of his he aggravated against himselfe by many circumstances: as First, that he was not provoked to it by any need or want, for (saith he) I had better at home; Secondly, that he did it in meere contempt of Justice, out of a wicked minde; Thirdly, that it was more for the love of theft then of the fruit; Fourthly, that it was done at an unseasonable time, in the dead of the night; Fifthly, that there was abundance of Apples at that time in their owne Orchard; Sixtly, that he drew in other boyes to joyne with him, and so made them guilty with himself; Lastly, that when they had gotten as many as they could well carry away, they did not eate them, but threw them away to the Hogges.

Amiraculous providence.

In the second year of *Queene Mary*, at a place in *Suffolke*, by the Sea side, all of hard stone and pebble, lying between the Townes of *Orford* and *Alborough*, where never grasse grew, nor any earth ever seen, there chanced suddenly to spring up, without any tillage, or sowing, so great abundance of Pease, that the poor people thereabouts gathered above an hundred quarters, in the month of *August*, yet there remained some ripe, and some blossoming, as many as were before : This hapned in a time of great scarcity.

A pertinent Answer, to an impertinent Question.

Euclides the Philosopher being demanded by one, what kinde of things the Gods were ? And what manner of works they most delighted themselves in ? Made him this answer, That hee was not very familiar with their persons, nor much acquainted with their purposes ; onely so much he understood from them, That above all things, they hated such polypragmaticall Inquisitors. This is not much unlike *St. Austins* answer, to one that would needs know, what God did before the World was made ? Who was answered,

red, That hee was preparing Hell for such
busie Questionists.

*Of one that would not repent in the beginning of
his sicknesse, lest he should recover.*

Beda tells a story of a certaine great man,
that was admonished in his sicknesse to Re-
pent, who answered, That he would not Re-
pent yet, for if he should recover, his Com-
panions would laugh at him; but growing
sicker, and sicker, his friends pressed him a-
gaine to Repent: but then, hee told them it
was too late; *Quia jam judicatus sum & con-*
demnatus; for now (said he) I am judged and
condemned.

*Ridley blames himself for drinking there where
the Gospel was refused.*

Doctor *Ridley* comming to the Lady *Mary*
(who was afterward Queen) and offering
himselſe to preach, was refused; being gone
out of her presence, one of her servants in-
treated him to drink, which he accepted; but
being inwardly checkt for so doing, he cryed,
I have done amisse, to drink in that place,
where Gods Word being offered, hath beene
refused; whereas, if I had remembred my
duty, I ought to have departed immediately,

and have shaken the dust off my shooes, for a testimony against this house.

Upon Canterbury's great Bell.

OLd Canterbury's great Cathedrall Bell,
 Never rings out, but gives a fatall knell;
 Hes loud, unpleasant, and barsh jarring sound,
 The noyse of all our well-tun'd Bells bath drown'd,
 She rung so lately out in June, some doubt
 She shook great Tom of Lincoln's clapper out.
 It is reported by the men of Kent,
 She sounds such discord, she gives no content.
 But that she's ponderous and so great, the People
 Would gladly have her quite out of the Steeple.
 She makes such hideous noyse with her doome, doome,
 As did the Popish Bulls that came from Rome.
 But since she's made of nought but Popish drosse,
 She'l serve to ring Romes Catholikes to Masse.

*Injustice will be repayed at one time
 or another.*

Richard the second, when he was deposed, and shortly after wounded to death, said, My great Grandfather Edward the second, was in this manner, Deposed, imprisoned, and murdered; by which meanes my Grandfather, Edward the third obtained the Crowne, and now is the punishment of that injury poured upon

upon me his next Successor; well, this is right for me to suffer.

The Ministry is no idle Calling.

If a Minister had as many eyes as *Argus* to watch, as many heads as *Typhens* to dispose, and as many hands as *Briareus* to labour, hee might finde employment enough for them all.

Peter and Paul pictured blushing.

A Painter who being blamed by a Cardmall, for putting too much red upon the visages of *Peter* and *Paul*, tartly replied, That hee painted them so, as blushing at the lives of those men, who stiled themselves their Successours.

Seldome comes the better.

There were three *Dionysians* that succeeded one another, and each exceeded his predecessour in Tyranny and wickednesse; insomuch, that they were continually execrated of all men; onely one old woman prayed for the life of the last, because shee thought the Divell himselfe would come next.

Mistis

Mist'ris Hutchinson of New-England delivered of a strange Monster.

Mist'ris Hutchinson of Boston in New-England, a woman of eminent parts and seeming piety, falling into many strange and dangerous opinions, which she pertinaciously held, and had drawne many others to imbrace them; when the Churches of God there (notwithstanding all their endeavours) could not convince nor reclaime her, but still she persisted in those desperate Errors; it pleased God to give a token from Heaven of his manifest displeasure against her, and her opinions, and a warning to all those that did adhere to her in them. The matter was thus, Mist'ris Hutchinson being big with child, and drawing neere her time of labour, was, at once, delivered of thirty Monstrous Births, or thereabouts; some of them bigger, some lesser, some of one shape, some of another, few of any perfect shape, none at all of them of humane shape; wherein the wisdom of God mightily appeared, in fitting this judgement to her sinne every way; for, as she had vented mis-shapen opinions, so she brings forth deformed Monsters: Secondly, as her errors were about thirty in number, so she brought forth about thirty Mis-shapen Births; And as her Errors

were

were publike, and spread abroad in that and other Countries : so this Monster of hers is famously known in al the *New-England* Churches, and in many other parts of the world. Though this visible hand from Heaven wrought upon many that had been seduced by her, yet she her selfe continued still obstinate in her way, and leaving that part of the Plantation, went to live, with her Family, neer a place which Seamen and our Maps call *Hell-gate*, where the Indians fell upon them, and slew her and all her family, her daughter, and her daughters husband, with all their children, save onely one that escaped.

Mistris Dyers fearfull Monster.

To the foresaid Relation, I may adde another as strange and remarkable, hapning in the same place, about the same time, and to a woman of the same way with *Mrs. Hutchinson*. The Story is thus ; At *Boston* in *New-England*, upon the 17. of *October*, 1637. the wife of one *William Dyer*, sometime a Citizen and Mil-lener of *London*, a very proper and comely young woman, was delivered of a large woman child, still borne, about two months before her time; the childe having life a few houres before the delivery, but so monstrous, and mis-shapen, as the like hath not been heard

heard of; it had no head, but a face, which stood so low upon the brest, as the eares, (which were like an Apes) grew upon the shoulders; the eyes stood farre out, so did the mouth, the nose was hooking upward, the brest and back, was full of sharp prickles like a Thorn-back, the navell, and all the belly, with the distinction of the Sex, were where the lower part of the back and hips should have been; and those back parts were on the side the face stood; the armes and hands, with the thighs and leggs, were as other childrens, but instead of toes, it had upon each foot three clawes, with talons like a young Fowle; upon the back, above the belly, it had two great holes like mouthes, and in each of them stuck a peece of flesh; it had no fore-head, but in the place thereof, above the eyes four hornes, whereof two were above an inch long, hard, and sharp, the other two were somewhat shorter; the father and mother of this monster were of the highest form of our refined Familists, and very active in maintaining their party, and in reproaching some of the Elders and others who did oppose their errors. These things are so well knowne in *New England* (both this and the former relation) that the reverend Teacher of *Boston* hath made use of them in publike, and have been

been testified by so many Letters from thence to friends here, and also published in a printed large relation, with all the circumstances by Mr. *Thomas Welde* a worthy Minister then of *New England*, now in Old, that the truth of these things is unquestionable.

Riches bring troubles.

Policrates bestowed five talents for a gift upon one *Anacrión*, who for two nights after was so troubled with care how to keep them, and how to bestow them, as he carried them back againe to *Policrates*, saying, they were not worth the paines which he had already taken for them.

A just reward of covetousnesse.

Calipha King of *Persia* having filled a towre with silver, gold, jewels, and precious stones, and being in warre with *Alanus* King of the *Tartarians*, was so hated of his owne people for his covetousnesse, and base keeping backe of their pay, as that he was taken by *Alanus* in his own City, & committed to prison in the afore-said towre, *Alanus* speaking thus to him; If thou hadst not kept this treasure so covetously, but hadst distributed it amongst thy souldiers, thou mightst have preserved thy self and City,
now

now therefore enjoy it at thine ease, and eat and drink thy fill, seeing thou hast loved it so well: And so he dyed in the midst of his Riches.

Gods Mercy.

The weapons of Gods Artillery are turned into the Rain-Bow; a Bow indeed, but without an Arrow; Bent, but without a string; with the back towards Heaven, as if we rather shot at God by our sinnes, then hee at us, by his Judgements.

Gods Infinitenesse.

God is a Circle, whose Circumference is every where, and whose Center is no where.

A Propbesie fulfilled.

Whitguist the last Abbot of *Wellow* in *Lincolnshire*, would often tell his friends, that he should live to see the dissolution of *Abbeys*, and all such Religious houses, for that hee had read the Scripture over, and over, but could finde no foundation for them there; but I finde (said he) this in the Scripture, that whatsoever is not of Gods planting shall be pluckt up; which accordingly came to passe; here in *England*, in his dayes.

The

The different dispositions of men.

A Father that had three Sons, was desirous to try their discretions, which he did by giving to each of them an apple that had some part of it rotten, the first eats up his, rotten and all; the second throwes all his away, because some part of it was rotten; the third drawes his knife, and picking out the rotten eats that which was good. This may not unfitly be compared to three sorts of men in our dayes, concerning the diversity of opinions in these times, some swallow all, good, or bad; others cast all away, right, or wrong; the wisest sort try all things, and keep only that which is good.

Affection marres judgement.

If the *Faux* of our Concupiscence give fire to the Gunpowder of our Appetite, 'twill blow up the parliament-house of our Reason.

Five pound lost for want of saib.

A reverend Minister of this Land that had many Children, whom he would many times aske what Callings they had most minde to; one of his younger Sons would alwaies say, that he would be a Merchant; Alas child, replied his Father, I am a poore man, and shall

not be able to give so much money as that Trade requires; but still the boyes minde was to be a Merchant: It hapned one day that this Minister and his Wife were invited to a Knights house to dinner, where there were some Londoners of the Knights friends the same time; whereof one, as they sate at dinner, asked if any at the Table knew of ever a hopefull boy, of honest Parents, that were willing to be a Prentice; the Minister desired to know what Trade that gentleman was of, who told him that he was a Merchant; O Sir, said the Minister, you Merchants require so much with your Prentises that tis not for poore men to thinke of putting a childe to your trade; 'Tis true, said the Merchant, we usually have good sums with our Prentises, but for my part I would take a boy that were religiously bred with a small matter; I pray Sir, replied the Minister, what do you meane by a small matter? why said the other, I would take such a childe as I have spoken of with twenty pound, though we seldome take any under seven or eight score pound; well, after dinner this good Minister singles out his Wife (who had well observed the Merchants offer) and said to her; La ye wife, here's providence, this Merchant will take our boy with twenty pound; yea, quoth his wife,

wife, you are ever talking of providence, providence, tis a goodly peece of providence indeed; pray how should we come by twenty pound? the poore man sneakes away with a flea in his eare, not willing to tempt his wives patience any further, with his discourse about providence; towards night the Minister and his wife tooke their leaves of the company, and went home; where they found a Serving-man, who desiring to speake privately with the Minister, delivered him a paper sealed up, with a token in it from his Master, which the good man opening, found in it fiftene twenty shillings peeces; he goes immediatly to his wife, and shewes her what the gentlemen had sent them, telling her, that she had lost five pound clearly for want of Faith.

To be sensible that we are dead, is a signe of life.

An eminent Minister, who was a famous instrument of converting many Soules to God, was wont to say, that for his own part, he had no other evidence in himselfe of being in the state of Grace, then that he was sensible of his deadnesse.

A passage of providence.

There was another very godly Minister whose meanes were so small that oftentimes he was in great want of necessaries for his Family; one morning being Market-day, his wife came to him as he was at his study, and frowardly enough, ask't him for some mony to buy their weekly provision; the poore man answered, that he had not one penny; she cryed out, then you and your children must starve for ought I know; the Minister replyed, that he hoped God would provide for them, and perswaded his wife to send her maide into the Market; what to doe trow, cryed she, except she had mony? howsoever let her goe, said her husband; the wife replyed, her maid should not goe without mony; the good man urged his wife againe, and againe to let her maid goe into the Market with her hand-basket, as she was wont to doe; at which importunity she sent her maid as formerly, to make their markets, but without one penny of mony; the wench to satisfie her Master, went up and downe in the Market a pretty while, till at length a Country-man came to her, and askt if she were not Master such a ones maide? who answered, she was; I pray then, said he, commend me to
your

your Master, and give him this small testimony of my love (which was twenty shillings) and let him send some body to fetch two bushels of Wheat, which I have set up, at such a shop for him ; and I pray tell your Master, that though he knowes me not, yet I have cause to blesse God for the good I have received by his Ministry ; so the maid bought such provision as she was wont to doe, and carried home the rest of the money to her Master and Mistris, and acquainted them with this strange providence and seasonable mercy.

*Between greene heads and grey haire,
truth suffers much.*

*Inter juvenis judicium, & senile prejudicium-
vitas corrumpitur ;* What for herbs in Summer,
and tofts in Winter, a man cannot come by
what he should have.

*Upon a Bishop of Elies Translation
to Canterbury.*

*Latentur Cæli, transfertur ad Kentum ab Eli,
Cujus in adventum, flent in Kent, millia centum*

Rich Parsons need not preach.

A Gentleman meeting with a Ministers man of his acquaintance, asked him how his Master did; Very well Sir, said the man; But *Thomas*, said the gentleman, does thy Master preach still, as lustily as he was wont to doe? yes Sir, replied *Thomas*, he preaches now and then, though God be thanked he need not; why need he not *Thomas*, quoth the gentleman? marry Sir, said *Thomas*, he is rich enough now, and may give over preaching an't please him.

A Prayer against the Grace of God.

In *Edward* the Sixt's time there happened a sweating Sicknesse in *England*, whereof multitudes dyed in a short time; the *Scots* that traded into the Northerne parts of this Kingdome, demanded what disease it was that so many English-men dyed of? the Country people, that had never knowne any such sicknesse before, knew not by what name to call it; but (as 'tis usuall in strange accidents) said, 'twas by the grace of God; this was presently carried into *Scotland*, that the *English* dyed of a new disease, called, The Grace of God; whereupon the Clergy assembled together, and composed a Collect, or Prayer against

against the Grace of God, which was ordered to be us'd on Sundaies, and Holy-dayes, in all the Churches of that Kingdome; 'twas in Latine thus: *Deus, & Sanctus Kintagernus, Sanctus Romanus, & Sanctus Andrews, libero nos hodie a Gratia Dei, & a fæda morte quæ Angli moriuntur;* and in English it was thus: God and Saint Mango, St. Roman, and St. Andrew shield us this day from God his Grace, and from the foule death that the *English-men* dyed upon.

Foure blessings came into England together.

Greek, Heresie, Turkey-cocks, and Beere,
Came into *England* all in one yeare.

*Many cannot minde heaven, they are so taken
up with the earth.*

King *Henry* the fourth asked the Duke of *Alva* if he had observed the great Eclips of the Sun which had lately hapned; no (said the Duke) I have so much to doe on earth, that I have no leisure to look up to heaven.

Nothing got by neglecting opportunities.

One that had gathered together many of the Sybils Books, brought them to a King of the *Romans* to sell, but demanding too much for them, as the King thought, they

could not agree; whereupon, the man burnt the one halfe of his bookes, and demanded double the price hee askt at first, for the remainder, which the King refusing to give, he burnt halfe of the remaining part, and doubled the price of all againe; and then the King considering the value of them, gave him the price. I am afraid, if we forbear to give the prayers that God askes for the peace of *Jerusalem*, the time may come that wee may be content to give blood, and our estates too, and yet not do one half quarter so much, good, as we may now by prayer. This was spoken in a Sermon, by an eminent Minister of *London*, not long before our unhappy troubles.

Prayer more prevalent then an Army of men,

Mary Queen of Scots, that was Mother to *King James*, was wont to say, That she feared *Mr. Knockes Prayers*, more then an Army of ten thousand men.

A good tryall of bad servants.

Constantine the father of *Constantine* the great, when he was advanced to honour, he had about him of his servants, some that were Pagans, and some that were Christians, he did discover who were Christians, and who were not.

not) made an Edict, That all those that were Christians, and would not worship the Heathen Gods, should immediately depart from the Court; upon this, all the Pagans flockt about him; And many false-hearted Christians also presented their service to him; To whom he made this answer; nay, (sayes hee) If you will be false to your Gods, I will never trust you to be servants to me.

Embassadours, whether sent from Kings or from God; must not be abused.

It is reported, that Rome was once destroyed to the ground, for some abuses that were offered to an Embassadour that was sent unto it: And David we know, never played any such harsh play in all his life, as he did to the Ammonites, that despightfully used his Embassadours, which he sent unto them, when they shaved their beards, and cut their coats: 'Tis no lesse dangerous for any, to abuse the Ministers of Jesus Christ, for they are Gods Embassadours.

An ignorant Bishop.

When Popery was profest in Scotland, complaint was made to the Bishop of Dunkeld, of one called Deane Thomas, That he preached too often; whereupon the Bishop sent for

him, and charged him with what hee had heard; The Deane answered, that he preached but once upon the Sunday; why man, quoth the Bishop, if thou that hast but a smal living, preach once a Sunday, what will the people say of me, that have a great living, and preach not once a yeare? But prethee Deane *Thomas* tell me what thou preacheest so often upon? My Lord (said hee) I preach sometimes upon the Epistle, and sometimes upon the Gospel appointed for the day, as it hits; Tush man (said the Bishop) thou art a foole; He tell thee what thou shalt doe; when thou meetest with a good Pistle, or a good Gospel, which makes for the priviledge of holy Kirk, preach that, and let the rest be; My Lord (said the Deane) I have read both the old Law and the new, and I can find none but good Pistles and Gospels in the Book of God, if you can shew me any that are bad, I will let them bee: Now fie upon thee Deane *Thomas* (replied the Bishop) what doest thou meane to trouble thy selfe so with the Scriptures? And clapping himselfe upon his breast, hee swore, that for his part, hee never knew Old Law nor New: whereupon, it grew into a Proverbe in Scotland (when they would expresse a very ignorant man)

you

you are like the Bishop of *Dunkelden*, that knew neither old Law nor new.

A Knight that durst appeare for a persecuted Truth and man.

One *Dowglas*, a Scottish Knight, having heard Master *Wiseheart* preach some things contrary to the corrupt Doctrine of those times, said, I know the Governour and Cardinall shall heare of it; But say unto them (said the Knight) I will avow it, and not onely maintaine the Doctrine, but also the person of the Teacher, to the uttermost of my power.

Christians must learn self-denyall.

Antoninus Pius when he undertook the Title of Emperour, said, he did then forgoe the property and interest of a private person: so when wee take upon us the Name of CHRIST, we should forgoe all selfish and private respects.

*A covetous King, and an ingratefull
Guest.*

Our *Henry* the seventh, with his whole Retinue, were Royally entertained by the Earle of *Oxford* for three dayes together, at *Henningham* Castle in *Essex*; when the King was to depart, the Earle had caused three hundred of his Servants, Retayners, and Tenants, to stand in ranckes on either side the long *Cawsey* from the Castle; when the King came to the end of the ranckes, and had taken notice of so many proper men, all in one Livery, he turned to the Earle, and askt him if all those men were his household servants: No, Sir, answered the Earle, 'tis not for my ease, to keep so many in my house, saying, That most of them were Reteyners: Well my Lord (quoth the King) I thank you for my good entertainment, but I must not see my Lawes broken before my face, my Attorney must speake with you about this businesse: The King was as good as his word, for it cost the Earle of *Oxford* 14000. Markes for his Composition, upon the penall Statute of Reteyners,

Who

Who is the most Foole?

A Cardinall that had a very fine staffe, his fool was importunate, that he would bestow it upon him; which the Cardinall did, upon condition, that hee should not part with it, but to one that was more foole then himselfe: The Foole layes up his staffe very carefully, till one day the Cardinal being sick, and like to dye, the Foole came to him & askt him, if he were willing to dye: O no, said the Cardinall, I am afraid to dye, because I doe not know whether I shal go, to Heaven or to Hel; The Foole hearing his Master say so, runs presently and fetcheth the Staffe, and gives it to the Cardinall again, saying he had met with one now that was more foole then himselfe; For (sayes the foole) you have spent your time so much in pompe and luxury, neglecting the good of your soul, that now you are afraid to dye; Take your staffe againe, for I know none that deserves it better.

*'Tis enough to repent the day before
ones death.*

A Jewish Rabby pressing the practise of repentance upon his Disciples, exhorted them to be sure to repent the day before they dyed; one of them replied, that the day of any mans death

death was very uncertaine; Repent therefore every day (said the Rabbin) and then you shall bee sure to Repent the day before you dye.

*Meane Parentage no disparagement to
vertuous men.*

Seneca writing to a Knight of Rome, who was preferred for his valour, but yet of meane parentage, for which he seemed to be troubled, *Seneca* cites him this notable saying of *Plato*; That there is no King but is raised from those which were servants; and that there is no servant but had some of his Ancestors Kings; Though gold comes from the earth, none despiseth it; and although drosse comes from the gold, none regards it; A vertuous man comming from meane Parentage, is truly honourable; and a vicious man comming from Noble parentage, is justly contemptible.

Loving Wives.

Conradus, the third Emperour of that name, having besieged *Guelph*, Duke of *Bavaria*; would yeeld to no other condition, but onely to suffer such Gentlewoman as were in the City, to come out of the Towne, on foot, with such things as they could carry about them:

The

The Ladies and Gentlewomen resolved (neglecting all other Riches) to carry their husbands, children, and the Duke himselfe, on their backs : The Emperour perceiving the quaintnesse of their device, took such pleasure at it, as weeping for joy, presently turned his former inexorable rage and hatred to the Duke, into speciall love and favour.

Some sorrows are not to be exprest.

Psammeticus King of *Ægypt*, being prisoner to *Cambyſes* King of *Persia*, seeing his owne daughter passing before him in base array, being sent to draw water, at which sight his friends about him wept, but himselfe could not be moved to utter one word ; presently after his sonne was carried to execution before his face ; neither did this move him to shew any passion ; but afterwards, when a friend of his was to suffer, then hee tare his haire, and shewed great sorrow ; being demanded the reason of this his carriage, he answered, That the losse of a Friend might bee exprest, but not the griefe for the losse of a childe.

Ingen-

Ingentes stupent.

A Painter being to represent the griefe of the standers by at the Sacrifice of *Iphigenia*, according to the interest and affection every one did beare to so faire, so young, and so innocent a Lady; when hee came to her Father (as if no countenance were able to expresse his sorrow) hee drew him with a veyle over his face. *Cure leues loquuntur, ingentes stupent.* Hence comes the Fiction of *Niobe*, who having lost seven sons, and seven daughters, is feigned to be turned into a stone.

Valour scornes any kinde of base tricks.

Alexander being perswaded to make use of an advantage, which the darknesse of the night afforded him, to fall upon *Darius*; No, no, said he, it pleaseth me not to hunt after night stolne Victories; *Malo me fortuna perire, quam Victorie pudeat*; I had rather repent of my bad fortune, then be ashamed of an ill gotten Victory.

Christian Fortitude.

The Tripartite History tels us of one *Santo* a Noble man, who had and maintained a thousand servants of his owne, yet was deprived of all his estate by the King of Persia, and

was compelled to serve one of the most abject and basest of his owne servants, to whom the King also gave his wife, that by this meanes he might cause him to deny his faith: But he not at all moved, kept his Faith intire, willingly suffering all this wrong and indignity for Christ.

Tyrants requests are commands.

A poore man of *Sevill* in *Spaine*, having a faire and fruitfull Peare-Tree, one of the Fathers of the Inquisition desired some of the Fruit thereof: The poore man, not out of gladnesse to gratifie, but feare to offend, as if it were a sin for him to have better fruit then his betters (suspecting that on his denyall the Tree might be made his own Rod, if not his Gallowes) plucked up the Tree, roots and all, and gave it to the Inquisitor.

A piece of Policy.

A stranger gave out, that hee could teach *Dionysius* the Tyrant of *Syracuse*, a way to discover any plot or practise that should be made against him, if *Dionysius* would but bestow a good sum of money upon him: The Tyrant being desirous to understand the truth of so necessary an art for his preservation, sent for him; who told him, that there was no other skill

skil in his Art, but that he should deliver him
Talent; and then boast, that he had learned
the use of so unvaluable a secret; *Dyonisius*
liking the invention gave him the Talent,
and by that meanes kept his enemies in awe.

An Ujurers last Will and Testament.

One that had been a great and griping U-
jurer being neare his end, was with much a-
doe over-come to make his Will, which he
dictated to the Scrivener after this manner:
First, I bequeath my owne Soule to the Devil,
for being so greedy of the muck of this
world. *Item*, Next, I give my Wives Soule to
the Devill, for perswading me to this course
of life. *Item*, I give the Parson of our Parishes
Soule to the Devill, because he did not shew
me the danger I lived in, nor reprove me
for it.

*An admirable example of a selfe-
denying Christian.*

Marcus Galeacius was a Courtier to the Em-
perour Charles the fifth, Nephew to Pope
Paul the fourth, and Marqueffe of *Vico*, which
is one of the Paradises of Naples, Naples the
paradise of Italy, Italy of Europe, and Europe
of the whole earth; his Father was no

only a Marquesse, but in such favour with the Emperour, as he was joyned equally in Commission with the Vice-roy of Naples, to sway the Scepter of that Kingdome; his Mother of honourable Parentage, and Sister to *Paul* the fourth; his Lady was Daughter to the Duke of *Niceria*, one of the principall Peers of Italy; This Marquesse *Galeavins* being brought to heare a Sermon of *Peter Martyrs*, God was pleased so to worke upon his spirit, that he began to enter into serious thoughts whether his way were right or no, he being at that time a professed Papist; then he began to take up a constant exercise of reading the Scriptures, and to change his former company, and to make choyse of better; his Father was much moved against him, using him with sharpnesse; his Lady wrought what she could by teares, complaints, and intreaties to take him off from that way; the most part of the Noble-men in, and about Naples, being either his kindred, or familiar friends, they continually resorted to take him off, & to follow their old pleasures together; yet at last having further light let into his Soule, to see not only the necessity of some truths that he understood not before, but likewise of delivering himselfe from that Idolatry that he apprehended himselfe defiled with; therefore

his resolutions were strong to leave the Court, and his father, and honours, yea and his inheritance, to joyne himselfe to a true Church of God, and according to this resolution he went away; much meanes were used to call him back, great offers of riches and preferments to draw him; his children hung about him with dolefull cries, his friends standing about him with watery eyes, which so wrought upon his tender heart (he being of a most loving and sweet disposition) that, as he hath often said, he thought that all his bowels rolled about within him, and that his heart would presently have burst, and he should there have instantly dyed; but he denied himselfe in all, and chose rather to live in a meane condition where he might injoy God, and the peace of his conscience, then to have the riches, glory, pleasures of Italy, and of the Emperours Court.

A Judgement upon perjury.

Vladislaus King of Hungary having concluded a peace with *Amurath* the Turkish Emperour, which was confirmed by a solemn oath on both sides; afterwards by the perswasion of some Cardinals, *Vladislaus* brake his engagement, and suddenly made war upon the Turke; in the first set Battle the Turke

Armed

Army had the worst, for a great part of the day; at which *Amurath* pulling the Articles of the peace out of his bosome, and lifting up his eyes to heaven, said, O Jesus Christ, if thou beest a God, as these Christians say thou art, Revenge this injury offered to thee and me, and punish these Truce-breakers; which words were no sooner spoken, but the battell and courage of the Christians began to abate, *Uladislaus* himselfe was slaine, and all his Army discomfited.

A text Well improved.

One preaching upon Num. 22. 30. *Am not I thine Ass,* &c. raised these foure solid and profitable Doctrines.

1 That the silliest, and simplest, being wronged, may justly speake in their owne defence.

2 That the worst men have a good title to their owne goods, for though *Balaam* was a Sorcerer, yet the Ass confesseth twice that he was his.

3 That they who have done many good offices, and fail in one, are often not only unrewarded for former services, but punished for that one offence.

4 That when the Creatures, formerly obedient to serve us, start from their former obedience,

dience, man ought to reflect on his owne sin as the sole cause thereof.

Delight in sinning.

Plutarch reports of one who would not be resolved of his doubts, because he would not lose the pleasure in seeking for resolution; like to him that would not have his Phisitian to remove the thirst he felt in his Ague, because he would not lose the pleasure of drinking; and like those that would not be freed from their sins, because they would not lose the pleasure of sinning.

A wise answer to a foolish people.

When the *Thracians* told *Agesilaus* that they had Canonized him for a God, Have you power (saith he) to make Gods of whom you please? If you have, pray make a god of one of your selves, and when I see what good he hath thereby, I will thanke you for your kindnesse,

A notable act of charity.

Our King *Richard* the first being wounded in the arme with an Arrow, whereof he dyed within a few dayes; finding himselfe past recovery, he caused the party that had wounded him, to be brought into his presence,

wh

who being asked what moved him to doe this fact? answered, That King *Richard* had killed his Father, and two of his Brothers with his owne hand, and therefore would doe it, if it were to be done againe; upon this insolent answer, every one looked the King should have censured him to some terrible punishment, when contrary to their expectations, in a high degree of charity, he not only freely forgave him, but gave a speciall charge he should be set at liberty, and that no man should dare to doe him the least hurt, commanding besides, that a hundred shillings should be given him; an act that well shewed he had been at the holy Land, or rather indeed that he was going to it.

A good speech of Constantine.

When *Constantine* the Emperour was told that there was no meanes to cure his Leprosie, but by bathing his body in the blood of Infants, answered; *Malo semper egritare quam tali remedio convalescere*; I had rather not be cured, then use such a remedy.

Men of great estates and eminency brought to great wants and extremity

The victorious Emperour *Henry* the fourth, who had fought two and fifty pitched Battels, fell to that poverty before he dyed, that he

was forced to petition to be a Prebend in the Church of *Spire*, to maintaine him in his old age; and *Procopius* reports of King *Guillimer*, who was sometimes a potent King of the *Vandals*, that he was so low brought, as to intreat his freind to send him a Sponge, a loafe of Bread, and a Harp; a Sponge to dry up his teares; a loafe of Bread to maintaine his life; and a Harp to solace himselfe in his misery; and *Philip de Comines* reports of a Duke of *Exeter*, who though he had married *Edward* the fourths Sister, yet he saw him in the Low Countries begging bare-foot. So also *Bellisarius*, the only man living in his time for glorious victories, riches, and renowne, having his eyes put out, was led at last in a string, crying, *Date obulum Bellisario*, Give a half penny to poore *Bellisarius*.

A censure of a curious woman.

Socrates writes of one *Pambo*, who seeing a woman curiously dressed and adorned, burst forth into teares, because she tooke so much paines to goe to Hell; and was more carefull of her face to please men, then of her heart to please the Lord.

Prosperity is subject to pride.

Gregory Nazianzen reports of himselfe, that
when

when any thing fell out prosperously to him; he used to read the Lamentations of *Jeremiah*, to keep his minde humble.

A happy strife.

Zerxes making warre upon the *Athenians*, and *Themistocles*, and *Aristides*, Citizens of *Athens*, being at mortall enmity, yet when *Themistocles* was chosen Generall, *Aristides* went to him, saying; That it was now time for them to leave their strife, and to strive which of them should doe best in saving their Country, whether you in ruling and commanding, or I in counselling and obeying; to which *Themistocles* replied: Since *Aristides* you have the honour in beginning so commendable a strife betwixt us, I will endeavour to exceed you in the continuance of it.

God usually payes sinners with their owne coyne.

Hatto Arch-Bishop of *Ments*, having assembled a great number of poore people in a time of Dearth into divers Barnes, under pretence of releeving them, caused the Barnes to be set on fire, saying, they were the Rats that eate up the food of the Land; but within a while, he himselfe was eaten up of Rats, from whom by no means he could defend himself.

The noble and Christian courage of Agrippa.

Josephus hath a relation of *Agrippa*, how upon a time he invited *Cajus* the Emperour to a Supper, and gave the Emperour so great content in his entertainment, that he bade him aske what he would of him; *Agrippa* (though he knew it was to the hazard of his life and fortunes) made this request; I beseech you Sir, give commandement that the Statue which you have charged *Petronius* to erect in the Temple of the *Jewes*, may never be set up there. Many Christians would hardly goe so farre in venturing themselves, either for Church or Common-wealth, as *Agrippa* here did for the *Jewes*.

Hostility converted into courtesie.

Alexander comming with his Army into India, *Taxiles* an Indian King met him, and saluted him after this manner: *Alexander*, why should we strive one with another, except it be for water, or such necessary commodities as we cannot live without? if it be for money that thou comest, if I be richer then thou, I am ready to give to thee; if thou hast more then I, I will not thinke scorne to receive from thee; *Alexander* being much pleased with his speech, imbracing him said, Thinkest thou

thou this meeting of ours can be without fighting? No, no; for I wil fight and contend with thee in honesty & courtesie, because thou shalt not exceed me in bounty and liberality.

A word fitly spoken.

A company of neare friends dining together one Sabbath day, one that was at Table (to prevent impertinent discourse) said, That it was a question whether we should all goe to Heaven or no; which struck them all into a dump, and caused every one to enter into a serious consideration with themselves; one thought, if any of this company goe to Hell it must be I, and so thought another, and another, and indeed so thought almost every one then present, as well servants that waited, as those that sate at table, as it was afterwards acknowledged; and (thorow the mercy and blessing of God) this speech so wrought upon the spirits of most of them, that it proved the first instrumentall meanes of their conversion.

A true Noble-man.

Ensebins tels of a Noble-man called Velius Epagathus, who appearing in the cause of Christians, not being able to beare the unjust dealings he saw against the Christians, he deman-

demanded that he might be heard in defence of the Brethren; but all that fate at the Tribunall being against it, because he was a Noble-man, the President asking him, if he were a Christian, he plainly and publicly confest it, and so was taken in amongst the Martyrs, being afterwards called the Christians Advocate.

A just reward of tyranny.

The Governour of *Transsilvania* used to hang his Cap upon a Pole, which was set up on the top of a Castle, commanding all that passed by to worship it; which one *Tellius* refusing, the Governour commanded his Son to be tyed to a stake, and an apple to be set upon his head, enjoinning his father to shoot at the apple with an arrow, threatening him, that if he either hit his Son, or missed the apple, he should dye for it; the poore man (by providence) hit the apple, and so was free; the Governour askt him why hee brought two arrowes being to use but one; who answered, that if he had mist the marke with the one, he intended to have shot at him with the other, which he did afterwards, and slew him.

*Nine Arguments against Toleration of
all Religions.*

A worthy Gentleman of these times hath given nine Arguments against Toleration of all Religions, which are as followeth :

1 If liberty be given to Error, it will beget licentiousnesse in erring.

2 This liberty is not the Magistrates to give.

3 The Rule of Truth must not be bent.

4 If Lawes be made for Errors, 'twill increase them.

5 To make unlawfull things lawfull, favours of Popish Dispensations.

6 Toleration of Errours by Law, makes personall errours become Nationall Sins, and then the next is Nationall Judgements.

7 The Magistrate ought to be as tender of Truth, as men are of their Consciences.

8 This Toleration of all Opinions, is a charitable Impiety, and an impious Charity.

9 To be bound to Truth, is the greatest Liberty, and to be free from it, is the greatest slavery.

Silence in Gods cause dangerous.

Luther professed, That he had rather be accounted any thing, then be accused of wicked

wicked silence in Gods cause; let me be accounted, sayes he, proud, covetous, yea a murderer, yea guilty of all vices, so I be not proved to be guilty of wicked silence, while the Lord and his cause doe suffer.

*A good Conscience preferr'd before
worldly glory.*

Flavianus Clemens one of *Domitians* Courtiers, was so much in favour with that Emperour, as he intended to make his Son his Successor in the Empire, but this good *Flavianus*, rather then he would breake the Peace of his Conscience in the matter of his Religion, he was content to beare the turning of this great love the Emperour bore him into a great hatred, so as he hated him to death, and oppressed his whole House.

Honours change manners.

Two Schollers that were long brought up together, agreed, that which of them came first to preferment should help the other; one of them came afterward to be a Bishop, the other seeing himselfe forgotten, or at least neglected, came to the Bishop, desiring him to remember his promise; the Bishop made as if he knew him not: not know me, replied the other! I am such a one; Oh said the Bishop

shop, 'tis no marvaile I should not know you,
for to tell you true, I scarce know my selfe.

A good help for the Pope at a dead list.

A Fryer Minorite wrote a Booke to prove that the Pope might be Excommunicate, as well as any other man; to which purpose he used this Dilemma; either the Pope is a Brother, or he is not a Brother; if he be a Brother, then 'tis certaine he may be Excommunicate by a Brother; if he be not a Brother, why doth he say, *Our Father*? at which the Pope was very much troubled; but a merry Courtier that waited on him said, That it was an easie matter to avoyd the Fryers Dilemma; the Pope desired to know how; Why Sir, said the Courtier *Vos nunquam dicite Pater Noster, & solutum est argumentum*; Let your Holinesse never say the Lords Prayer, and there's an end of an old Song.

The sinfull examples of great men, are of dangerous consequence in the world.

Austin in his Confessions, speaking of Poeticall Fictions, saith, that the Devill drew men on cunningly to wickednesse by them; for whereas the Poets feigned such and such men who were sometimes famous in the world, to be gods, and did cry them up for Deities, and attri-

attributed to them filthy lusts, and wicked uncleannesse, it came to passe, that such as delighted in such wayes, would blesse themselves in this, that they did not imitate base men, but the coelestiall gods; Thus the Devil gets Sinne countenanced in the world, by the examples of great ones; the meaner sort thinking themselves safe, if they have but men of eminency for their patterne.

A fit Meditation for every man.

Franciscus Xaverius writing to John the third King of Portugall, gave him this wholesome counsell; That he would every day, for a quarter of an houre, meditate upon that Divine sentence; *What shall it profit a man to win the world, and lose his owne soule?* And that he would seeke of God the right understanding of it; and that he would make it the close of all his prayers, the repetition of these words, *What shall it profit a man, &c.*

A Miracle in our dayes.

Mistris Hony-wood of Kent, an ancient and religious Gentle-woman, being in great distresse of Conscience for want of assurance, oft crying out, that she was certainly damn'd; one day, as she was in conference with some godly Divines, who laboured what they could

could to comfort her, and satisfie her spirit, she still persisted in her despairing expressions; when the Ministers were about to depart, she called for a cup of Wine for them, which being brought, she dranke to one of them a Glasse of the Wine, and as soone as she had done, in an extreame passion she threw the Venice Glasse against the ground, saying, As sure as this Glasse will breake, so surely am I damned; the Glasse rebounded from the ground without any harme, which one of the Ministers suddenly caught in his hand, and said, Behold a Miracle from Heaven to confute your unbeleefe, tempt God no more, tempt God no more; both the Gentlewoman, and all the company were mightily amazed at this strange accident; and all glorified God for what was done, and the Gentlewoman, through the Grace of God, received much comfort, and lived and dyed full of peace and assurance. This hapned in King James his time, and the whole Story was related to him in a Sermon, immediately after it was done; and so also was it related by another Preacher at Pauls Crosse.

Kings never want Laws to doe what they list.

• *Cambyse desirous to marry his owne sister, asked his Magi, whether it were lawfull or no*

no for him to doe so? They answered, that indeed they had no Law for the Brother to marry the Sister; but they had another Law, whereby it was lawful for the Kings of *Persia* to doe what they listed.

The Churches treasure.

Saint *Laurence* the Martyr being demanded by *Galienus* the Tyrant, where he had bestowed the Treasure of the Church? he told him, that within three dayes he would resolve him; in the meane time he gathered together a great number of poore Christians, saying, that these were the riches of the Church.

He that serves God by a Proxy, shall goe to Heaven by an Atturny.

There was a Merchant that seldome or never went to Church himselve, but used to send his Wife to pray for them both; it hapned that they both dyed much about the same time, and comming to Heaven Gates, Saint *Peter* let the Woman only in, saying, That as she went to Church for both, so she should be received into Heaven for both.

A sinfull life followed with a most death.

One *Hermanus* a great Courtier in the King-

Kingdome of *Babemia*, being at point of death did most lamentably cry out; That he had spent more time in the Palace then in the Temple, and that he had added to the riotousnesse and vices of the Court, which he should have sought to have reformed; and so dyed, to the horror of those that were about him.

A Bishops blessing not worth a halfe penny.

There was a poore blinde man that fate begging by the High-way, who hearing that a Bishop was comming, the old man bestir'd himself with great expectation of a bountifull reward from his Lordship, crying, Good my Lord, good my Lord, bestow some small peece of silver upon this poore blinde man; for Gods sake, my Lord, one halfe penny, to this blinde man; but, on rode the Bishop, and not a farthing could the poore man get; whe perceiving that the Bishop was past, he cryed to him, that if he would give him no mony, he would yet give him his blessing; (the Bishops blessing in old time was a goodly matter) which the Bishop hearing, turned his Horse and went back to the blinde man, bidding him kneele downe, and he would give him his blessing (which was, to lay his hand upon his head, and pray God to blesse him)

him) the blinde man fell upon his knees, but instantly starts up againe, and said ; 'Twas no great matter whether he did blesse him or no, for he knew if it were worth a halfe penny, his Lordship would not part with it.

Remarkable Circumstances about the Kings death.

King Charles was beheaded in that very place where the first blood was shed in the beginning of our late troubles, for a company of Citizens returning from *Westminster*, where they had been quietly petitioning for Justice, were set upon by some of the Court, as they pass by *White-Hall*; in which tumult divers were hurt, and one or more slaine, just by the Banqueting-house, in the place where the Scaffold stood on which he suffered ; 'Tis further remarkable, that he should end his dayes in a Tragedie at the Banqueting-house, where he had scene, and caused many a Comedy to be acted upon the Lords Day.

Men of publike spirits would not out-live their Countries prosperity.

When *Titus* had taken and sacked *Jerusalem*, the Priests came to him and begged their Lives; that mercifull Prince, and darling of Mankind, caused them to be slaine, as degenerate

nerate wretches, that would desire to outlive their Temple and Religion.

One good turne requires another.

Augustus Caesar being requested by an old Souldier of his, to be present at the hearing of a cause he had; *Augustus* answered, That he would send one in his roome; the Souldier replied, O Emperour, I sent no Deputy to fight in thy quarrell at *Philippi*, but went my selfe; whereat *Augustus* blushing, yeelded to his request.

The lively picture of our times.

When God raised up *Luther*, *Melancthon*, *Zwinglius*, and divers other Worthies to be the Reformers of his Church; At the same time, the enemy of Mankinde raised up the Anabaptists, to be the disturbers of his Church; And the more active *Luther* and the rest were, in labouring a Reformation, according to the Gospel; the more violent were, *Thomas Munizer*, *Storch*, *Knipper Dolling*, and the rest of that Phisicall frenzie crue, in raising tumults and confusions, and disgracing those worthy instruments of God, raising upon them, and upon whatsoever they did, towards the worke of Reformation; crying out, that *Luther* was worse then the

Pope, and that he and his Party favoured nothing but the flesh; and because these mad-headed Anabaptists could finde nothing in the written Word, to defend their Errours, and the tumults which they raised, they fly to Revelations, and Inspirations; hereupon every Fish-monger begins to boast of the Spirit, feigne revelations after the example of *Storch*, and *Muntzer*, and the Pulpit is open to every Cobler and Tinker; they scoffed at the publick Sermons of the reformed, inveighed against the *Lutheran* Faith, as being voyd of good workes; *Muntzer*, the chiefe trumpet of these uproares, proclaimes openly, that he was raised up by the command of God, for the punishment of wicked Princes, and altering of politick Government; his usuall subscriptions to his Letters was, *Thomas Muntzer*, the Servant of God against the ungodly.

Nine Pillars for the supporting of Faith.

David hath couched nine severall Arguments in one Verse, for the strengthening of his faith in God; as we may see, *Psal.* 18. 2.

1 *Jehovah*, 2 *My Rock*, 3 *My Fortresse*,
4 *My Deliverer*. 5 *My God*. 6 *My strength*.
7 *My Buckler*. 8 *The Horne of my salvation*.
9 *My high Towre*.

The undaunted spirit of Ignatius.

Ignatius, when he was in his enemies hands, and ready to suffer Martyrdome, he used this notable speech; I care (sayes he) for nothing visible, or invisible, so I may get Christ; let fire, the Crosse, the letting out of wilde beasts upon me, breaking of my bones, the tearing of my members, the grinding of my whole body, and the torments of the Devill come upon me, so be it I may get Christ.

More Devils in the Country then in the City.

A Holy man travelling to a great and populous Towne, spyed a great company of Devils in every field, and about every house in the Country as he went; but comming to the City, he found only one Devill there, who sat on the pinnacle of the highest Church; this Holy man conjuring him downe, demanded of him the reason why there were so many Devils in the Country, and but one in the City? He answered, That one was enough in the City, because there was so much wickednesse in it, that they were all his owne already, and he only kept watch least there should be any alteration amongst them; but in the Country, the people were so poore, industri-

ous, and honest, that they were enforced to imploy their greatest numbers and paines to gaine them.

Confesse and be saved.

The Duke of Roan visiting his Common Goale, demands of the first Prisoner he saw, wherefore he lay there? he answered, for no offence that ever he had committed, but upon malice; the like answer made the second, and the third, and so all the rest; but coming to the last, he answered; That he lay there for his offences of Felony, and Murder, expecting death, as he had deserved. The Duke liking his humble confession, bade the Goaler take away that wicked fellow from those holy and innocent men, saying, He was enough to infect them all; by which meanes he only escaped.

No matter by whom, so Gods work be done.

Matthew Langi Arch-Bishop of Salzburg said, 'Twas true, that many things were greatly amisse in the Church of Rome, and that the whole Clergy stood in need of Reformation; but that such a Rascally Monk as Martin Luther should be the Author of such a work, was intollerable.

A good use of a wooden god.

Diagoras having something to boyle, and wanting other fuell, he tooke his wooden god *Hercules*, saying, It is now the time of *Hercules*; that as thou hast served *Euristheus* in twelve Labours, so thou shouldest serve me in the thirteenth; and so threw him into the fire, as a peece of wood.

Three good questions for every man to aske himselfe every night.

Seneca reports of one *Sexius*, who every night when he should take his rest, would ask himselfe three questions; 1 What evill hast thou healed this day? 2 What vice hast thou stood against? 3 In what part art thou bettered?

'Tis not Blood, but Faith that makes men noble.

Romanus the Martyr, who was borne of Noble Parentage, intreated his Persecutors that they would not favour him for his Nobility; for it is not (said he) the blood of my Ancestors, but my Christian Faith that makes me noble.



An EPI T A P H upon Duke Hamilton.

HE that three Kingdoms made one flame,
 Blasted their beauty, burnt the frame,
 Himselfe now here in ashes lyes,
 A part of this great Sacrifice
 Here all of Hamilton remaines,
 Save what the other World containes.
 But (Reader) it is hard to tell,
 Whether that world be Heaven, or Hell;
 A Scotch-man enters Hell at's birth,
 And scapes it when he goes to earth,
 Assur'd no worse a Hell can come,
 Then that which he enjoy'd at home.

How did the Royall work-man botch,
 This Duke halfe English, and halfe Scotch,
 A Scot an English Earldome fits,
 As purple doth your Marmuzets;
 Yet might he thus disguis'd (no lesse)
 Have slept to Heaven in's English dresse,
 But that he, in hope of life, became
 All Scot, and quist his English claime.

This mystick Proteus too, as well
Might cheate the Devill, scape his Hell,
Since to those pranks he pleas'd to play,
Religion ever pav'd the way;
Which he did to a Faction tie,
Not to reforme, but crucifie:
'Twas he that first Alarm'd the Kirk,
To this preposterous bloody worke,
Upon the King, to place Christs Throne,
A step and foot-stoole to his owne;
Taught zeale a hundred tumbling tricks,
And Scriptures twin'd with Politicks;
The Pulpit made a Jugglers Box,
Set Law and Gospel in the Stocks,
As did old Buchanon, and Knox,
In those dayes when (at once the Fox
And) Presbyters a way did finde
Into the World, to plague Mankinde;
'Twas he patcht up the new Divine,
Part Calvine, and part Cataline;
Could too, transforme (Without a Spel)
Satan into a Gabriel;
Just like those Pictures, which we paint,
On this side Friend, on that side Saint:
Both this, and that, and every thing
He was, for, and against the King;
Rather then he his ends would misse,
Betray'd his Master with a Kisse,

And

*And buried in one common Fate,
The glory of our Church, and State;
The Crown too, leuell'd on the ground;
And having rook'd all parties round,
Faith it was time then to be gone,
Since he had all his businesse done:*

*Next on the fatall Block expir'd,
He to this Marble-Cell retir'd;
VWhere all of Hamilton remaines,
But what Eternity containes.*

*The old Cardinall did not like the new way of
chusing Popes.*

An old *Sicilian* Cardinall, after long absence, comming to the election of a new Pope, and expecting that incessant Prayers, as of old, should have been made to God for the directing of the choise of Christs Vicar; and finding now, nought but canvassing, promising, and threatnings for Voyces; *Ad hunc modum* (saith he) *fiunt Romani Pontifices?* Are the Popes of Rome chosen after this manner? He would stay no longer in the Conclave, but away he went, and never saw Rome after.

The Low-Countries compared to a Cow.

The State of the Low-Countries hath been resembled to a Cow, the King of *Spaine* (sucking her; the Queen of *England* feeding her; the Prince of *Orange* milking her; the Duke of *Anjoy* pulling her back by the tayle, but she besoul'd his fingers.

The Counsell of Constance.

At the Counsell of *Constance*, Anno 1414. were assembled *Sigismund* the Emperour, four Patriarchs, twenty nine Cardinals, three hundred forty six Arch-Bishops, and Bishops; five hundred sixty foure Abbots, and Doctors; six hundred Secular Princes, and Noble-men; foure hundred and fifty common Harlots; six hundred Barbers; three hundred and twenty Minstrils, and Jesters.

Of one that had never troubled God with his prayers before that time.

A man being sick, and afraid of death, fell to his prayers, and to move God, to heare him; told him, that he was no common Beggar, and that he had never troubled him with his prayers before, and if he would but heare him at that time, he would never trouble him againe.

Eng-

[England and Scotland seldome long at peace.

That which *Vellejus* said of the Romans and Carthaginians, may as truly be said of the English and Scotch; That almost for three hundred yeares, there was, either *Bellum inter eos, aut belli preparatio, aut infida pax*: Either Warre, or preparation to Warre, or a false Peace between them.

What to doe in time of danger.

The Duke of Saxony preparing an Army against the Bishop of Magdenburg, which he hearing of, he fell to prayer, reforming his Church, and amending what was amiss; which one of his friends perceiving, and saw that he made no preparation for his defence, asked him, if he did not heare what the Duke intended? yea, said he, I doe heare it well enough; *Sed ego sanabo Ecclesiam meam, & Deus pugnabit pro me*; I will reforme my Church, and then God will fight for me.

A Rule for Kings.

Theopompus being demanded by what means a King might safely keep his Kingdome, answered, by giving his friends free liberty of speech.

Rich

Riches the bane of the Church.

Bishop Jewell records out of *Joannis Parisiensis* and others, that when Constantine the Great advanced Bishops, and endowed the Church with Lands, and great temporall Possessions, there was a voyce of Angels heard in the aïre, saying, *Hodie venenum funditur in Ecclesiam*; This day is poyson poured out upon the Church.

Germany baned by three things.

Luther Prophesied that there were three things which would be the bane of Christian Religion in Germany; First, Forgetfulnesse of Gods great blessing in restoring the Gospel againe to them; Secondly, Security, which, said he, already reigneth every where; Thirdly, Worldly wisdome, which would bring all things into good order, and undertake to cure the publick distempers, with wicked Counsels.

Learning too low for Noble-mens Sons.

A great Peere of this Land (not guilty of much Learning, nor any great friend to it) said, it was enough for Noble-mens Sons to minde their Horne, and carry their Hawke aïre, and that Study and Learning was for
Chil-

Children of meaner ranke; to whom it was justly replied, That then Noble-men must be content that their Children may winde their Hornes, and carry their Hawkes, while meaner mens Sonnes doe weild the affaires of State.

The Earle of Castle-havens miserable Comforters.

When the Earle of Castle-haven was to be beheaded, there were sent two great learned Deanes and Doctors of Divinity to his Lodging, to pray with him before his death; who calling for a Common Prayer-booke, they read over the Letany to him, which was all the Prayers they used with him; the Earle much grieved and discontented there-with, brake forth into these speeches: Alas, what doe these Doctors meane to trouble themselves, or me, in praying to God to deliver me from Lightning & Tempest, from Plague, Pestilence, and Famine, from Battle and Murder, and from suddaine death; who am now presently to dye, and lose my head? Or what doth their praying, to preserve all that travell by Land or by Water, all Women labouring with Childe, all sick Persons, & young children concerne either me, or my present condition, who am now ready to perish and be destroyed

miserable

miserable Comforters are they. This he spake with teares in his eyes, and thereupon desired the Company that was with him to goe into another roome from these Deanes, where he made such an heavenly fervent extemporary Prayer, pertinent to his present dying condition, as ravished all the Auditors.

An Imposture handsomely discovered.

The Duke of Gloster being with *Henry* the Sixth at Saint Albans, there was a great brute up and downe the Towne of a famous Miracle wrought at that very time, upon a poore man, by vertue of St. *Albans* Shrine; which was the restoring of sight to this poore man, who, as he said, was born blinde; the Miracle was so noysed in the Towne, and in every mans mouth, that the Duke desired to see the man that was thus cured of his blindnesse; who being brought to him, he asked him if he were borne blinde? who answered him, that he was; and can you now see (said the Duke) yea, I thanke God, and St. *Alban*, saith the begger, Then tell me, saith the Duke, what colour is my Gowne of? the begger readily told him the colour; and what colour is such a mans Gowne? the begger told him presently, and so also of many others. Then said the Duke, goe you counterfeite Knave, if you had

had been borne blinde, and could never see till now, how come you so suddenly to know this difference of colours? and thereupon, instead of an Almes, he caused him to be whipt openly up and downe the Towne.

Jesuiticall juggeling.

When the House at Black-fryers in London fell, and had killed about a hundred Persons, and wounded above as many more, who were *Roman* Catholicks met there to heare a Popish Priest preach, which was in the yeare 1623, upon a Sabbath day, and the fifth of November (the Powder Treason day) according to the *Romish* account; the Jesuits presently published a Booke, wherein they set forth this accident, with all the Circumstances, as a Judgement of God fallen upon a company of Hereticall Protestants and Puritans, as they were met together in a Conventicle; All this was, that the poore deluded people might not come to the knowledge of this remarkable Judgement, lest it should startle them in their profession of Popery, and that it might confirm them in their indignation against the Protestant Religion; and thus they make lyes their refuge.

*A remarkable Judgement upon a wicked
Counsellour.*

It was a very remarkable peece of Divine Justice which befell the Lord Hastings, by whose advice Richard the third put to death the Earle of Rivers, and Grey, with others at Pomfret in the North, without either tryall of Law, or any offence given; It pleased God, that this very Hastings, who counselled the Tyrant to take away the heads of these Noble-men thus unjustly, lost his owne head, the very same day and houre, in the Tower of London, in the same lawlesse manner, and by the command of the same lawlesse monster.

*What cast Lucifer out of Heaven, and Adam
out of Paradise.*

God (saith one) had three Sons, Lucifer Adam, and Christ; The first aspired to be like God in power, and was therefore throwne downe from Heaven; The second, to be like him in knowledge, and was therefore deservedly driven out of Eden; The third did altogether imitate, and follow him in his mercy, and by so doing obtained an everlasting inheritance.

The worlds Hypocrisie.

Omnia religiosamur videntur ; He that makes Conscience of his wayes, is accounted one of God Almightyes Fooles ; we are all (in effect) become Comedians in Religion, and while we act in gesture, and voyce Theologicall vertues, in all the courses of our lives, we renounce our persons, and the parts we play.

*Stay the Bells, the man is alive yet, and like
to plague you worse.*

While Martin Luther was yet living, some Popish Priests published a Booke in *Italian*, relating the strange and fearefull manner of his death ; thus the story lyes. A stupendious and rare Miracle which God, ever to be praised, shewed about the filthy death of *Martin Luther*, a man damned both in body and soule, so that it conduced to the glory of *Jesus Christ*, and the amendment and comfort of godly men. When *Martin Luther* was sick, he desired the Lords Body to be communicated to him, which he receiving, dyed presently ; when he saw that he must dye, he requested that his body might be set upon the Altar, and be adored with Divine worship ; but God, to put an end to his horrible errours, by a great Miracle warned the people to abstaine from that

in

impiety which *Luther* invented; for when his body was laid in the Grave, suddenly so great a stir & terror arose, as if the foundations of the earth were shaken together; whereupon all the Funerall trembling, were astonished, and after a while lifting up their eyes, beheld the sacred Host appearing in the aire; wherefore with great devotion of heart, they placed the most sacred Host upon the holy Altar, whereupon the searefull noyse ceased; but in the night following a loud noyse, and rattling, much thriller then the former, was heard about *Luthers* Sepulcher, which awaked all the City, terrified them, and almost killed them with astonishment; In the morning, when they opened the Sepulcher, they found neither his body, nor the bones, nor any of the cloaths; but there came a sulphurous stinke out thereof, which almost over-came the standers by. By this Miracle many were so amazed, that they amended their lives, for the honour of the Christian Faith, and the glory of *Jesus Christ*.

A faire confutation of a fogle Lye.

When this Lye came printed into Germany, *Luther* confuted it with his owne hand, after this manner. I *Martin Luther* doe professe and wisse under my owne hand, that I on the

one and twentieth day of *March* received this Figment, full of anger and fury concerning my death, and that I read it with a joyfull minde, and cheerfull countenance; and but that I detest the Blasphemy, which ascribeth an impudent Lye to the Divine Majesty; for the other passages, I cannot but with great joy of heart laugh at Satans, the Popes, and their complices hatred against me; God turne their hearts from their Diabolicall maliciousnesse; but if God decree not to heare my prayers for their sin unto death, the Lord grant that they may fill up the measure of their sins, and solace themselves to the full with their Libells, full fraught with such like Lyes.

*God is not alwaies alike present With his
most faithfull Servants.*

A very eminent Preacher of this Land being on a time at a Noble-mans house in the Country, was iatreated to preach on a weeke day at a Lecture, then kept at that place, which he did; but was so extreamly bound and straitned in his spirit, that he had almost no utterance, nor enlargement at all, wherewith he was exceedingly dejected; in the after-noone he rode away from that place to another Towne not farre off, in company

with an eminent Divine, who had heard him that day; all the way as they rode, he did nothing but complain of Gods hand in straitning him that day more then ever; but preaching the same Sermon the next day, God so assisted him, that he never had more enlargement.

Upon a Gentlewoman that well deserved it.

*She that now takes her rest within this Tombe,
Had Rachels face, and Leahs fruitfull wombe,
Abigals wisdom, Lidya's faithfull heart,
With Martha's care, and Maries better part.*

Luthers constancy to the Truth.

Martin Luther was ever constant in knowne truth, from the confession whereof he could never be removed with threats or promises, so that when upon a time one Papist demanded of another, Why doe you not stop the mans mouth with Gold and Silver? the other answered, This German beast careth not for money.

*Heavinessse may endure for a night, but joy commeth
in the morning.*

There lived lately at Tilbury in Essex, one Master Vere, elder Brother to the late Lord Vere; this Gentleman fell into great trouble

of minde, yea he grew to such a degree of despair, as that he rejected all the comforts, that many godly Ministers, and other Christian friends endeavoured to apply to him; nay he would not permit them to pray with him, nor in his family; neither would he suffer either, Reading, Singing, or praying to be used in his house for a long time, though formerly he had both liked and used all such Christian exercises; and that which is most strange, he sent to all the godly Ministers and Christians that dwelt neare him; to desire them for Gods sake, that they would not pray for him, saying, that it would but increace his torments in Hell; in this sad condition he continued a long time, till walking one day in his chamber alone, he hapned unawares to sing a line or two of a Psalm to himselfe; at which instant he began to feeble some inward refreshing in his spirit, and by little and little he grew abundantly filled with heavenly comforts, in such a measure (as he told all that came to him) that it was impossible for any tongue to utter, or heart to imagine, that did not feeble them; Thus he continued about three quarters of a yeare, injoying heaven upon earth, and then he dyed in the armes of Jesus Christ.

Vertue and valour is the best nobility.

One *Verdugo* a Spanish Commander in *Frizeland*, of very meane birth, but an excellent Souldier; being at a great Feast with certaine of the Spanish Nobility, and sitting uppermost at Table, as it belonged to him there, being Governour of that Country; some of them began to murmur, that he tooke the place before them, to which he thus replied; Gentlemen (quoth he) question not my birth, nor who my father was, I am the Son of my own desert and fortune; if any man dares doe as much as I have done, let him come and take the Tables end with all my heart.

Want of learning in Noble-men to be lamented.

Sigismond King of the *Romans* greatly complained at the Counsell of *Constance* of his Princes and Nobility, that there was not one of them that could answer an Embassador who made a speech in Latine; whereat *Ladewick* the Elector *Palatine* tooke such a deep disdain in himselfe, that with teares he lamented his want of learning, and presently returning home, began (though very old) to learne his Latine tongue.

The meanes Julian used to destroy Christians

in the Christian Religion

The Apostate Julian, who made it his businessse to destroy Christian Religion, betooke himselfe to the use of two principall meanes; the one whereof was obstructing the wayes of liberall Education, by putting down Schools of Learning, that Christians being kept in ignorance might sooner be cheated of their Faith, and lesse able to resist the Heathens Sophistry. The other was, Indulgence to all kinde of Sects and Heresies, in hope by countenancing them, to create such a distraction amongst Christians, as should bring speedy destruction, not only upon the Orthodox party, but upon the very profession of Christianity.

Christianly inlightens the soule.

Were it not for the Sunne it would be perpetuall night in the world, notwithstanding all the Torches that could be lighted; yet notwithstanding all the light of the Moone and Stars; it is neither the Torch-light of Naturall parts, and Creature comforts; nor the Star-light of civill honesty, and common gifts; nor the Moon-light of temporary faith, and formall profession, that can make it

day in the foule, till the Sun of righteousness
arise and shine there.

In warre policy is better then valour.

The Oracle of *Apollo* at *Delphe*, being demanded the reason why *Jupiter* should be the chiefe of gods, sith *Mars* was the best Souldier, made this answer; *Mars* indeed is the most valiant amongst the gods, but *Jupiter* is the most wise, concluding by this answer; That policy is of more force in Military affaires then valour; *Parui sunt arma foris, nisi sit consilium domi.*

The qualitties of a good Servant.

The first duty of a Servant, is willingness to learne whatsoever is necessary; the second, faithfulness, in performing truly whatsoever belongs to his duty; the third, carefulnesse, in seeking all honest meanes to profit his Master; the fourth, silence in tongue, in not replying to his Masters speeches.

*Men are easily drawne to vice, but hardly
to vertue.*

Calistes the Harlot said, she excelled *Socrates*, because when she was disposed, she could draw away his Auditors from him; no marvell (saith *Socrates*) for thou allurest them

to dishonesty, to which the way is ready; but I doe exhort them to vertue, whose way is hard to finde.

*The wonderfull power of Prayer, even
in our dayes.*

At the beginning of our New-England Plantation, our Country-men were driven into great streights, and one time especially above the rest; for the wind held so contrary, that the long expected Ships, which should bring them necessities out of Old England, could not come to them, whereby they were brought almost to extremity; And besides, it had not rained by the space of eleven weeks, which made them despaire of receiving any reliefe from the seed that they had sown: In this sad condition, they kept a day of seeking the Lord by Prayer, and of solemne humbling of themselves before him. Now marke the event; before they had fully ended the businesse of the day, it pleased God to send them a gracious raine, which so refreshed the parched earth, that they had a plentiful crop from it; and the next morning three English Ships came into the Bay, which abundantly supplied their wants.

Christ is All, and in All.

We have all things in Christ, and Christ is all things to a Christian ; If we be sick, he is a Phyfician : If we thirst, he is a Fountaine : If our sin trouble us, he is Righteousnesse ; if we stand in need of help, he is mighty to save ; if we feare death, he is Life ; if we be in darknesse, he is Light ; if we desire Heaven, he is the Way ; if we hunger, he is Bread.

*Queene Elizabeths godly answer about
Tollerating of Popery.*

The Emperour and almost all the Popish Princes of Christendome, interceding with Queene Elizabeth, in the beginning of her reigne, to Tollerate the Popish Religion in her Dominions, and that she would suffer the Papists to have Churches in Townes by the Protestants ; she answered, That to let them have Churches by the others, she could not, with the safety of the Common-wealth, and without wounding of her honour and conscience ; neither had she reason to doe it, seeing that England imbraced no new Religion, nor any other then that which Jesus Christ hath commanded, that the Primitive and Catholick Church hath exercised, and the ancient Fathers have alwaies with one voyce,

voyce, and one minde approved. And to allow them to have divers Churches, and divers manners of service; besides that, it is directly oppugnant to the Lawes established by the authority of the Parliament, it were to breed one religion out of another, and draw the spirits of honest people into varieties; to nourish the designs of the factious, to trouble Religion and the Common-wealth, and to confound humane things with Divine, which would be ill in effect, and worse in example; pernicious to her Subjects, and not assured at all to those to whom it should be allowed.

An excellent custome amongst the Athenians.

Amongst the Athenians, when the Magistrates had ended their Government, which lasted but a yeare, open Proclamation was made throughout the City, after this manner: Whosoever can accuse the Magistrate of any unjust act committed, let him come forth, for they have ended their Magistracy; upon this Proclamation, every Accuser that could make just prooffe of offence, had his free admission.

A Murder strangely discovered.

A company of Villaines as they were murdering one whom they had robb'd, to which purpose

purpose they drew him into a Field remote from the High-way; whilst they were committing this bloody act, it happen'd that a flock of Cranes flew over the Field, to whom the dying man cryed out aloud, saying; You Cranes shall beare witnesse what they doe unto me; this murder lay hid for a long time, and no knowledge could be got of the murderers, untill a certaine day, when a publick Solemnity being made in the same Field, whereat two of them who had committed the murder happened to be present; suddenly a great noyse of Cranes was heard above in the ayre, which one of them perceiving, scoffingly said to his fellow (not thinking that any body heard him) Harke fellow, these are the witnesses that *Ibicus* when we kild him said should disclose his death; This being over-heard by one that stood nigh them, they began to be had in suspicion; whereupon they were called into question by the Magistrate, and upon strict examination, at length they confessed the Fact, and Justice was executed upon them accordingly.

A strange accident at Oxford Assizes.

At an Assizes holden in Oxford, 1577. one Robert Jenke a Stationer, and an impudent Fellow,, was there accused and brought to
Triall

Tryall, for speaking words against the Queen, it hapned in the very instant while he was Arraigned, that there arose such a Damp, and poysonous smel, that the most part of the company there present, dyed in a short space after, the contagion spreading no further then to those that were upon the place; amongst others *Robert Bell*, chiefe Baron of the Exchequer, *Mr. Barham* a famous Lawyer, some of the Nobility and chiefe Gentry, most of those that served upon the severall Juries, and about three hundred more dyed there.

Manna is a perfect resemblance of Jesus Christ.

Christ is signified by the Manna, which the Israelites did eate in the Wildernesse, in many respects;

First, as Manna was a meat prepared of God, without the labour of the Israelites, so is Christ given unto men, not out of any work or merit of theirs, but of the free gift and goodnesse of God.

2 As Manna came from Heaven besides the ordinary course of Nature, so Christs birth was wonderfull, and different from other men.

3 Manna was distributed to all alike, even so Christ communicates himselfe to all alike
with

without respect of persons, for in him is neither male nor female, bond or free.

4 Manna when it came first was an unknowne thing, so Christ was unknowne when he came into the world.

5 Manna was food, and a plentiful food, there was enough for every body, so is Christ the Food and Bread of our Soules, and sufficient to feed many, yea even the whole world.

6 Manna was of a most sweet and pleasing taste, and so is Christ unto that Soul which can truly relish him.

7 Manna was white and pure, even so is Christ also white and pure, he hath not the least staine of sinne.

8 Manna before it was eaten was brayed in a Morter, or broken in a Mill; so was Christ bruised in the Garden, and broken upon the Crosse, that he might nourish our soules to eternall life.

9 As Manna was given only in the Wilderneffe, and ceased as soone as they came into the Land of promise; so is Christ our Spirituall food in the Eucharist, so long as we travell in the wilderneffe of this world, but when we shall arrive in the heavenly Canaan we shall have no more need of Sacraments.

Men much in debt seldome sleep soundly.

When a Gentleman of Rome that had concealed his broken estate dyed, and his goods were set to open sale for his Creditors satisfaction, *Augustus* himselfe sent to buy that bed for his owne use, wherein the man, so farre in debt, could possibly take his rest.

Our high Gallants have not for the poore.

A poore man were as good goe begge of an Image, or Monument, as of those gorgeous Idols, which represent nothing but apparrell; They have not for them, they say, when their superfluties might supply his necessities.

*The most carnall Religion is best pleasing
to carnall men.*

Mahumitanisme hath raised it selfe to the height it is now at, by these foure advantages. First, by permitting much carnall liberty to the Professors (as having many Wives) and no wonder if they get Fish enough, that use that bait. Secondly, by promising a Paradise of sensuall pleasure hereafter, wherewith flesh and blood is more affected, then with hope of spirituall delights. Thirdly, by prohibiting Disputes, and suppressing of all
Learn-

Learning; and thus *Mahomet* made his shop darke on purpose, that he might vent any thing. Lastly, this Religion had never made her owne passage so fast and so farre, if the sword had not cut the way before her, as commonly the conquered follow, for the most part, the religion of the Conquerours.

Ignorance of other mens condition a cause of uncomfortablenesse in many Christians.

A godly Minister in Germany, that was much troubled in his minde, fearing that his condition was not good, because he was so pestered with inward lusts and corruptions, was desirous to advise with *Martin Luther*, and to acquaint him with his trouble; coming to him, he relates to *Luther*, how he was continually haunted with temptations to pride and vaine-glory; and that he could never pray, nor preach, but that his heart was poysoned with thoughts of vaine-glory and selfe-seeking; *Luther* hearing this good mans complaints against himselfe, burst out into teares, and taking the Minister by the hand, said; O Brother, I blesse God, that I have lived to meet with one that is troubled with my Disease; for I thought that no man had been troubled with such a temptation, in the Pulpit, but my selfe; and as this godly Minister

case afforded comfort to Luther, so Luther's free acknowledgement of his being in the same condition, was no lesse satisfaction to him.

A brave Cupboard of Glasses well broken, and the story better applied.

One Pollio a famous Roman, had a most stately Cupboard of curious Glasses, whereof he made very great account, giving charge to all his Servants (with severe threatnings) that they should beware of breaking any of his Glasses; one day, Pollio having invited many of his friends to Dinner, the Glasses were brought forth, and set upon the Cupboards; and as Pollio was walking up and downe the roome, before his friends came, considering his fine Glasses, he began to thinke what a feare his Servants lived in, by reason of those Glasses, saying to himselfe; that they were but brittle toyes, and if any of them hapned to be broken, it would disquiet him more then they were all worth; saying further, that if he brake them himself, it would both prevent his being angry with his Servants, and free them from a great deale of feare; hereupon he gives the Cupboard a twisch, downe came all the Glasses, and were shattered to peeces. This

Story

Story was related in a Sermon before King James, by Doctor Burges of Ipswich, and thus applyed; Sir, (speaking to the King) the Ceremonies of the Church of England, are pretty specious things, but very brittle, and subject to breaking; and your Majesty hath given strict charge to your Servants, with severe threatnings, that they break none of them; your Subjects live in great feare of incurring your displeasure, if by chance they should breake any of them, and 'tis likely you will be very angry if any of them be broken, I most humbly beseech your Highnesse, in the behalfe of your good Servants, who feare to displease you; that you would play the part of wise *Pollio*, and breake these Glasses your selfe; abolish these brittle Ceremonies, your selfe, that so your faithfull subjects may be freed from their continuall feare, and the occasion of your Majesties displeasure removed. King James was much taken with this handsome passage, countenanc'd the Doctor, and seemed inclinable to the motion; till the Bishops about him had changed his minde, which they did, by buzzing into his head their old principle, of no Ceremony, no Bishop; no Bishop, no King; and so cunningly did they play their Game, that they had suddenly turn'd the Kings minde so against him, for

that audacious passage in his Sermon, as they termed it, that the Doctor was clapt up in the Tower, whence he could not be delivered, till he past his promise to leave the Kingdome; which accordingly he did, and went over into Holland, where he remained for many yeares, preacher at the Hague.

The Churches security.

That Ship cannot be cast away wherein Christ is the Pilot, the Scripture the Card, his Crosse the maine Mast, his Promises the Anchors, his Spirit the Winde; *Factatur, nunquam mergitur ista ratio*; it may be tost, but never shipwrack't.

No Jesuites in Hell.

A Jesuite preaching at the great Church in Padua, towards the end of his Sermon, he fell into a large commendation of the Order of the Jesuits, extolling it above all the Religious Orders that then were, or ever had been in the world, giving God thanks, that he had the happinesse to be of that Order; and in the close of his Discourse, he told his Auditory that he would acquaint them with a Vision which he had lately scene; The other night (said he) I dreamed that I was in Hell, where me thought I saw Popes, Emperours,

King

Kings, Queens, Cardinals, Bishops, Abbots, Monks, Fryers, and some of all sorts of men both Ecclesiasticall and Secular, but not one Jesuite amongst them all; which made me to blesse God that ever I was borne to be of so blessed a Society; which, though it had sent so many thousands of that holy Order to the Grave, yet never any of them went to Hell; and so he concluded his Sermon, with a fresh encomium of the Society of Jesuites. The next Sunday after, a Dominican Fryar preached in the same Church, and he also, towards the end of his Sermon fell upon the high praises of the Order of the Jesuits; repeating much of the Jesuits Sermon, the day before, and bewailing himselfe, that it was not his fortune to be of that holy Order; whereof none ever went to Hell, as the reverend Father had told them the day before; at last he told the people, that he also had scene a Vision, and dreamed likewise one night that he was in Hell, where he saw Popes, Emperours, Kings, Cardinals, and all sorts of Orders, as the Jesuite had notably shewed them, the day before; but not a Jesuite (said the Fryar) could be seen amongst them all; then thought I to my selfe, O what a blessed Order is this! O that I had been a Jesuite, and not a Dominican; and still I cast my eyes all over He,

but could not finde so much as a peece of a Jesuite there, but store of all other religious Orders; yes, even of Dominicans, my owne Order, I saw great store; at last me thought I beckned a little Devill to me, and askt softly in his eare, whether there were any Jesuites in that place or no? he answered, That there were none there, but that they were kept in a Hell by themselves, which is a great roome under this, where (said the little Devill) there be abundance of them; and they come hither so fast, that my master Lucifer scarce knowes where to bestow them; and besides, they are so unruly, that if they were not kept by themselves, every body would be soone weary of this place. He further told me (me thoughts) that his master durst not let them have any Gunpowder, for feare lest they should blow up this place,

A worthy example of gratitude.

Thomas Cromwell, who was borne of meane Parentage, became Earle of Essex, and Lord Chancellour of England; when he was a young man he had a desire to see the world, his first adventure was into France, whether he went as a Page to a Souldier to carry his Knap-sack, but that Army being over-throwne, Cromwell wandered up and downe till he came to Florence,

rence, where his necessities made him beg up and downe the streets; it hapned that one *Francis Frescobald* (a Merchant of that City, and one that had traded much in England) meeting with this young tatter'd stripling, and finding him to be an English youth, he carried him home to his house, and there bestowed a new suit of apparrell upon him, entertaining him with all courtesie, till he was minded to returne home into his Country; when *Frescobald* perceived *Cromwells* desire to be going homewards, he provided him a Horse, which he bestowed upon him, and sixteene Ducats of Gold in his purse. Now it pleased God, after a long time, that as *Cromwell* was advanced to high preferment, so *Frescobald* was brought low in his estate, through many misfortunes and losses; insomuch that he was forced to come over into England, to get up some monies, which some Merchants of this Nation were indebted to him; being here, and following his businesse in London, it hapned that *Cromwell* (who was then Lord Chancellor) as he was riding in the street towards Court, espied this Italian, and guessing who he was by his habit, he called him to him, asking his name; who answered, that his name was *Francis Frescobald*; *Cromwell* expressing much gladnesse to see him, caused one

of his Servants to carry him home to his house, there to stay till his returne; *Frescobald* all this while knowing not what this meant, nor who it was that shewed him this courtesie, having quite forgotten his former kindnesse to *Cromwell*, not knowing what was become of him; well, at Dinner-time my L. Chancellour came home, bringing with him the Lord Admirall, and some other Noble men to dine with him, and in the presence of them all, he fell to imbracing this Stranger, and exprest exceeding much gladnesse to see him, and holding him fast by the hand, he turned to the Lords, telling them, the extraordinary favour that this Italian had shewed him in his extreame necessity, and so relates the whole story to the Lords; at dinner *Cromwell* placed this his friend next him at the Table, and after dinner, when the Lords were gone) he falls to inquire of him the occasion of his coming into *England*; who truly tels him how it was, that he was much decayed in his estate, and that his comming hither was to get in some debts owing to him here, which were about fiftene thousand Ducats; after many expressions of thankfulness, and condoling with *Frescobald* for his misfortunes, he carried him into an inner chamber, where opening a Chest he took out a bagge of Gold; and first of

of all he gave him sixteene Crownes, saying, there was that which he lent him at his coming from *Florence*; next, he gave him ten Crownes more, saying, so much the Suite of Apparrell cost, which you gave me; then he gives him other ten Crownes, saying, that you bestowed so much upon the Horse I rode away on; but considering you are a Merchant; said *Cromwell*, it seemeth to me not honest to returne you your money without some consideration for the long detayning of it; Take you therefore these foure Baggs, and in every of them is foure hundred Ducats, these you shall receive and enjoy from the hand of your assured friend. This done, he caused *Frescobald* to give him the names of his Debtors, and what every one ought him, appointing one of his Officers to cause his Debtors to make present payment of what they ought; the Officer plyed the businesse so well, that he had quickly procured all *Frescobalds* Debts; whom *Cromwell* entertained in his house all the while, and would have had him to continue with him his whole life, promising him the loane of threescore thousand Ducats for foure yearer, if he would continue and trade here in *England*; but *Frescobald*, who desired to returne into his owne Country, and there quietly to continue the rest of his life, with the

the great favour of the Lord Cromwell, lifted many thanks for his high and noble entertainment, departed towards his desired home; where richly arriving, he gave himself quietly to live: But his wealth he small time enjoyd, for in the first yeare of his returne he dyed.

The absurdity of Sooth-saying, or judicall Astrology.

The absurdity and imposture of Divination, or Sooth-saying, is ingeniously observed by *Cicero*; in *Pompey the great*, *Craesus*, and *Julius Caesar*; to whom all the Chaldees and Wisards, not only promised prosperous and long lives, but assured them of timely and peaceable ends; yet of their tumultuous employments in the passage of their time upon earth, and of their wretched and miserable deaths, Histories make ample and frequent mention.

Where humane helpe failes, we may expect Divine.

Pbilo with other Jewes being accused to *Cajus Caligula* (by one *Appion*) that they had refused to give Divine honour unto *Cesar*; and for that cause were commanded from the Court; he said to the rest of the Jewes,

his

his companions in that adversity; Be of good comfort, O my friends and Countrymen, against whom *Cesar* is thus grievously incensed; because of necessity, Divine aide must be present, where humane helpe is absent.

Eight Rules to know false Doctrines by.

They that would not be corrupted with the Errours and Heresies of these times, must carefully reject all erroneous and hereticall Doctrines; to which purpose these generall rules may be very usefull.

First, whatsoever Doctrine is contrary to godlinesse, and opens a doore to Libertinisme, and prophanenesse, must be rejected as Soule-poyson; such are Doctrines against the Sabbath, Family duties, and publick Ordinances; and such is the Doctrine of an Universal Tolleration of all Religions.

Secondly, such Doctrines must be rejected, as hold forth a strictnesse above what is written; many Doctrines in Popery are of this sort, as Selfe-whippings, voluntary Poverty, and Vowes of Continency.

Thirdly, whatsoever Doctrine tendeth to the lifting up of nature corrupted, to the exalting of unsanctified Reason, and giveth Free-will in supernaturall things to a man unconverted, is a Doctrine contrary to the Gospel

Gospel. This Rule will preserve us against all Arminian Tenets.

Fourthly, all Doctrines that set up our owne righteousnesse, whether of Morality, or Sanctification, in the roome of Christs Righteousnesse; that place good workes in the Throne of Christ, are Doctrines of Antichrist, and not of Christ.

Fifthly, All Doctrines that doe so set up Christ and his Righteousnesse, as to decry all workes of Sanctification, and to deny them to be fruits and evidences of our Justification, are to be avoyded and abhorred. This Rule will keep us from most of the errours of the Antinomians.

Sixthly, That Doctrine that lesseneth the priviledges of Believers under the New Testament, and maketh their Infants in a worse condition, then they were in under the Old Testament, cannot be the Doctrine of the Gospel; for the Gospel tells us, *That Jesus Christ was made a Surety of a better Testament, established upon better promises.* This Rule will preserve us against the poyson of Anabaptisme.

Seventhly, That Doctrine that cryeth up purity to the ruine of unity, is contrary to the Doctrine of the Gospel; for the Gospel calleth for unity, as well as purity. Eph. 4. 3.

4, 5, 6. This Rule will teach us what to judge of the Congregationall way, and of Tollerating different Religions, which tends much to the breach of Spirituall love and unity, and cannot be the Government of Christ.

Lastly, whatsoever Doctrine is contrary to the rule of Faith, or to any duty required in the ten Commandments, or to any Petition of the Lords Prayer, is not a Doctrine of Christ, and therefore to be rejected.

A good argument for the immortality of the Soule.

When Frederick the Emperour was told of the death of a great Noble-man, who had lived ninety yeares in all voluptuousnesse and pleasure, yet was never knowne to be either diseased in body, or disquieted in minde, by any temporall affliction whatsoever; this being related to the Emperour as a strange thing, he made answer; Even hence (said he) wee may ground, that the Soules of men be Immortall; for if there be a God, who first created, and since governeth the world, (as both Divines and Philosophers teach) and that there is none so stupid as to deny him to be just in all his proceedings; there must then of necessity be other places provided, to
which

which the Soules of men must achieve after death; since in this life we neither see rewards conferred upon those that are good and honest, nor punishments condigne inflicted upon the impious and wicked.

Great men are only happy by report.
 Great Persons had need to borrow other mens opinions to thinke themselves happy; for if they Judge by their owne feeling they cannot finde it; they are happy only by report.

Nero's over-throw.

Vespasian the Emperour asked Apollonius what was Nero's over-throw? who answered, that Nero could touch and tune a Harp well; but in Government, sometimes he used to wind the pins too high, and sometimes to let them downe too low.

Not good to be too Satyricall.
 He that hath a Satyricall vaine, as he may make others afraid of his wit, so he hath need be afraid of others memory.

An Episcopall character.
 'Tis reported of one Ralph Bishop of Durham, that he was witty only in devising, or
 speak-

speaking, or doing evill, but to honesty and vertue his heart was as a lump of Lead; he was counted the principall infamy of that Age, living without love, and dying without pitty; saying of those who thought it pitty he lived so long.

A fine way to get preferment.

Guymund Chaplain to Henry the first, perceiving that the worst Clerks were advanced to the best Dignities, one day, as he was reading Divine Service, he hapned upon James, the fifth Chapter, where comming to the seventeenth Verse, he read thus; It rained not upon the earth one, one, one yeares and five one months, instead of three yeares and six months; the King observed it, and rebuked him for it; he answered, that he did it of purpose, for that he saw such Readers were soonest preferred.

A man to be trusted.

Some men are no more to be credited then a Greeke, whose unfaithfulnesse became Proverbiall, and was commonly called, *Græci fides*; for though a Creditor hath ten Bonds, ten Seales, and ten Sureties (as usually he hath) yet the Borrower will not keepe his credit.

What is, and what is not the worke of a Minister.

Our worke is to make men Christians, not Criticks; to bring them unto Faith, and not to doubtfull Disputations; to seede their Soules, and to guide their Consciences; not to dazle their eyes, nor to puzzle their judgments, nor to perplex their conceits, nor to please their humours, nor to tickle their fancies, nor to foment their jealousies, and censures of things and persons, by novell, specious, and unpractised curiosities.

Calvins sweet temper.

It was a good temper of Calvin, who (being told how Luther rayled on him) professed, that though Luther should call him Devill, yet he would still acknowledge him for an excellent Servant of God.

A merry Epitaph upon a Singing-man.

This Muslicall Epitaph made upon the Chanter of Langres in France, was very fitly applyed to the bulie Viccar of Grantham, who was bred a Singing-man, and one of the first that turned the Communion Tables Altar-wise.

Well quoth he, climbe the scale of Gammarie Art,
Till leaving Quire, and of a Moode to marrie,

In this imperfect Time, and uneven Noebets;
His house with Minims stor'd, his head with
Clockets:

Then prowles a Long, the Country for reliefe,
Looks for a Large, but lighted on a Brieft;
And from the white Long, and the Sacred Altar,
Deserving Dupla's, reapt but a Sesqui alter:
Base was his part, yet his neighbours say,
He sung the Truble till his dying day.
For Counter-points, and Discords, much enquest
He made, till here he found his Pause, and Rest;
Time perfect had he had, and more prolation,
He quite had chang'd the Plain-song of the Nation.

Severall Lawes and Customs, of severall States
and Common-Wealbs.

Ptolomeus King of Ægypt feasting one day,
seven Embassadours, at his request every one
of them shewed unto him three of their prin-
cipall Lawes and Customs; and first, the Em-
bassadour of Rome said; We have the Temple
in great reverence, we are very obedient to
our Goverhours, and we doe punish wicked
men, and evill-livers severely. The Carthagi-
nian Embassadour said; In the Common-
wealth of Carthage, the Nobility never cease
fighting, nor the common People and Artif-
cers labouring, nor the Philosophers teach-
ing. The Cicilian said; In our Common-
wealth

wealth, Justice is exactly kept, Merchandize exercised with truth, and all men account themselves equall. The *Rhodian* Embassadour said; At *Rhodes* old men are honest, young men shame-fac'd, and Women solitary and of few words. The *Athenian* Embassadour said; In our Common-wealth, rich men are not divided into Factions, poore men are not idle, the Governours are not ignorant. The *Lacedemonian* Embassadour said; In *Sparta* envie reigneth not, for all men are equall; nor Covetousnesse, for all goods are common; nor Sloath, for all men labour. The Embassadour of the *Sicyonians* said; We permit none to travell, lest they should bring home new Fashions, Phisicians are not suffered, lest they should kill the sound; nor Lawyers, lest they should maintaine Suits and Controversies.

The vertue of Christians prayers.

The Emperour *Marcus Antonius* being in *Alman*y with his Army, was inclosed in a dry Country by his enemies, who so stopped all the passages, that he and his Army were like to perish for want of water; the Emperours Lieutenant seeing him so distressed, told him, that he had heard, that the *Christians* could obtaine any thing of their God

God, by their prayers; whereupon the Emperour, having a Legion of Christians in his Army, desired them to pray to their God for his and the Armies delivery out of that danger; which they presently did, and incontinent a great Thunder fell amongst the enemies, and abundance of water upon the Romans, whereby their thirst was quenched, and the enemies over-throwne without any fight.

A smart Satyre.

It was a smart invention of him, that having placed the Emperour and the Pope, as reconciled, in their Majestick Thrones, he brought the States of the world before them; First comes a Counsellour of State with this Motto, *I advise you two*; then a Courtier, *I flatter you three*; then a Husband-man with this Motto, *I feed you foure*; then a Merchant, *I counsel you five*; then a Lawyer, *I rob you six*; then a Souldier, *I fight for you seven*; then a Phisician, *I kill you eight*; Lastly, a Priest, *I absolve you all nine*.

If the Devil take the Prince, what will become of the Bishop?

A certaine Germane Clown, or Boare (as they terme him) seeing the Bishop of Colen ride in state, with a great Train of Horse-

Horse-men before and after him, stood gaping on the Bishop as he passed by, and smiled to himselfe; the Bishop perceiuing it, made a stand, and demanded of the Boare why he thus smiled, bidding him speake the truth freely without feare, for he should sustaine no damage; whereupon the Boare replied; That he smiled to think with himselfe, whether Saint *Martin* (Patron, and first Bishop of Colen) ever rode in such state as he did now; the Bishop hereunto answered; That he was an ignorant silly Fellow, for he did not ride in his state, as he was Arch-Bishop of Colen, but as he was the chiefe Prince Elector of Germany; whereupon the Clowne wittily retorted; Suppose (said he) my Lord, the Devill should come and fetch away the Prince Elector, I pray what would become of the Bishop? I feare me he would to Hell too; at which the Bishop being confounded went his way.

Bishop Wrens unsufferable insolvency.

When *Wren* was Bishop of Norwich, and had put downe all after-noonne Sermons on Lords dayes in his Diocesse, it hapned that the Earles of *Bedford* and *Danaster*, with three or foure Lords more, were invited to the Baptizing of the Lord *Brooks* Childe, at *Dal-*
lam

Iam in Suffolke, which was to be in the after-noon on the Lords day; the Noblemen earnestly desired Master *Asb* (Household Chaplaine to the Lord *Brooke*) to preach; which through great importunity he did; this presently comming to the Bishops eares, he sends his Apparitor with a Citation for Master *Asb* to appeare before him, with whom the Lord *Brooke* went along to the Bishop, whom they found sitting in state like a great Lord, or Demy Pope; they desired to know his Lordships pleasure, to which the Bishop answered; That his Chaplaine had openly affronted him in his Diocesse, in daring to preach therein without his speciall Licence; and that on the Lords day after-noon, when he had expressely prohibited all Sermons within his Jurisdiction; telling Master *Asb*, that he would make him an example to all others; my Lord *Brooke* told the Bishop, That it was by the earnest intreaty of those Lords; and his owne command, that his Chaplaine then preached, and that he hoped there was no cause of offence in the matter; to which the Bishop replied: That my Lord *Brooke* did very ill to offer to maintaine his Chaplaine in this, saying, that no Lord in England should affront him in his Diocesse in such a manner, if he did, his Majesty should know of it, and

that he would make his Chaplaine an example. Hereupon he presently proceedeth against Master *Asb* in his owne Court with all violence, no mediation of Lords or friends could pacifie him, till at last the Earle of *Donsaster* told him, That he would complaine of him to the King, if he would not cease prosecuting Master *Asb*, since he preached by the Lord *Brooks* command, and at his, and other Lords intereaty; hereupon the Bishop leaving the Chaplain, falls upon the Churchwardens, fines them forty shillings a man, joyntly them publick Pennance in the Church, to aske God and the Bishop forgiveness, and to confesse that their pennance was just; O pride! O tyranny.

The Doctor could not pray without booke.

When the Religious Lord *Peru* was suddenly struck with deaths arrow, at Sir *Henry* *Wales* Table at White-Hall, as he sat at Dinner, and carried from thence into a Withdrawing Chamber, where he dyed; a Grand Doctor of Divinity, (one of the Kings Chaplaines) being there present, was upon this unexpected occasion desired to kneele downe and pray with the Company; the Doctor hereupon calls for a Common-prayer Booke, and answer being made that there was none present,

present, he replied, that he could not pray without a Book ; whereupon a Knight there present tooke him by the Gowne, and forced him to kneele downe, telling him, that my Lord was dying, and he must needs say some Prayer or other ; upon this he begins, *Our Father which art in heaven*, for other prayer could he say none ; which the Knight hearing, bade him hold his peace, for my Lord was dead, and he was but a dead Divine, who knew not how to pray.

*He that stopp other mens moutbes, bad at last his
owne stoppt with a vengeance.*

Thomas Arundell Arch-Bishop of Canterbury, a grievous persecutor of Gods people, and a great suspender and silencer of his Ministers ; who occupying his tongue, braines, and Episcopall power, to stop the moutbes, and tye up the tongues of Gods Ministers, and hinder the preaching and course of Gods Word, was by Gods just Judgement so stricken in his tongue, that it swelled so bigge, he could neither swallow, nor speake for some dayes before his death ; and so he was starved, choked, and killed by this strange tumour of his tongue.

A true Slave.

There was, not long since, in the Towne of Ipswich an old man, who was so extremely base and miserable, that he lived in a most fordid manner, not allowing himselfe convenient necessaries, either for back or belly, but would walke Horses at Innes, begge his victuals up and downe the Towne, and weare such old rotten Canvase Jackets, and Breeches, as the Sea-men threw away; when this wretch was dead, his two Sonnes, who were newly come from Sea (knowing that their Father had money, though he would never part with a farthing to them) fell a ransaking the house, and at last they found what they lookt for, though the quantity farre exceeded their expectation; the neighbours that came into the house with them stood amazed to see so much money in such a mans house, the two Sons leapt up and downe for joy, and one clapping the other on the back, said; Faith sirrah, was not this a true Slave?

Cardinall Pools answer to a Figure-singer

One that pretended skill in judicall Astrologie, came to Cardinall Poole, telling him, that he had been calculating of his Nativity; the Cardinall askt him, What he meant by

his nativity? The Astrologer answered, his Birth, under what Planet he was borne, and what Fortunes would befall him, which he said; he had gathered from the Starres, and Coelestiall houses; Tush, replied the Cardinall, I have been borne againe since then.

How to deale with crafty sinners.

The Lot when it was directed against Achan, first it fell upon the Tribe; secondly, it fell upon the Family; Thirdly, upon the Household; and lastly, upon the person of Achan; he hid his sinne ever till it lighted upon him. So, the crafty sinner is not moved, when the threatening is given out generally against the Nation; neither when it is given out against the City where he dwells; nor when it comes to his Family, till in particular it come to his Person, and till it be said to him, *Thou art the man.* Sin is a shamelesse thing, yee may spit seven times in the face of it, before it blush.

A covetous man is like a Christmas Box.

The covetous man is like a Christmas Box, whatsoever is put into it cannot be taken out, till it be broken; he soaketh up the waters of riches like a Sponge, and till death doth come and squeeze him with his Iron graspe,

graspe, he will not yeeld one drop of the
which he hath received.

*'Tis hard to know a mans disposition till
he be out of check.*

'Tis said of *Tiberius*, that whilst *Augustus*
rul'd, he was no wayes tainted in his reputa-
tion; and that whiles *Drusus* and *Germanicus*
were alive, he feigned those vertues which he
had not, to maintaine a good opinion of
himselfe, in the hearts of the people; but af-
ter he had got himselfe out of the reach of
contradiction and controulment, there was
no fact in which he was not faulty, no crime
to which he was not accessary,

Love me a little and love me long.

'Twas a witty reason of *Diogenes*, why he
askt a half penny of the thrifty man, and a
pound of the prodigall; the first he said,
might give him often, but the other, ere long,
would have none to give.

Curst Cowes have short hornes.

Felix Earle of Wartemberg, sitting at
supper with many of his friends, it hapned
chat some at the Table fell into discourse of
Luther, and the peoples generall receiving of
his Doctrine; upon which the Earle swore a
great

great Oath, that ere he dyed, he would ride up to the spurs in the bloud of the Lutherans; but the very same night God stretched out his hand so against him, that he was choaked with his owne blood.

Martin Luther the famous Instrument of Gods glory, liv'd and dyed a very poore man.

Luther being very sick, and expecting death, (though it pleased God he recovered that sicke) he made his Will concerning his Wife and Children, after this manner; Lord God I thank thee, that thou wouldest have me live a poore and indigent person upon earth, I have neither house, nor lands, nor possessions, nor money to leave; thou hast given me Wife, and Children, them I give back unto thee; nourish, teach, and keep them (O thou the Father of Orphants, and Judge of the Widow) as thou hast done unto me, so doe unto them.

Rulers should ever be at leasure to doe Justice.

An old Woman complaining to Adrian the Emperour of some wrongs done to her, the Emperour answered, he was not at leasure to heare her; to whom she replyed, That then he ought not to be at leasure to be Emperour; where-with Adrian was so affected, that he not only righted her wrongs presently,

lently, but also ever after was more diligent
to heare his subjects Canſes.

Luthers Epitaph by Theodorus Beza.

Rome tam'd the world, the Pope tam'd Rome ſo
great,

Rome rul'd by power, the Pope by deep deceit;
But how more large, than Theirs, was Luthers ſame,
Who with one pen, both Pope, and Rome did tame?
Go, ſadous Greece, goe tell Alcides, then,
His Club is nothing to great Luthers Pen,

A Propheſie accompliſhed moſt exactly forty
yeares after it was uttered.

Spotswood Arch-Biſhop of Glaſgow, having
procured the imprisonment and condemnati-
on of one Mr. Welſch, and other godly Mini-
ſters in Scotland, Anno 1655. Maſter Welſch
wrote, out of priſon, a Letter to the Lord
Leviſton of Kiſlyth, wherein he Propheſieth,
not only the utter abolishing of Epiſcopacy,
but the down-fall and ruine of that great
Beele and his Family, in theſe words; Sir,
I am farre from bitterneſſe, but heere I de-
nounce the wrath of an everlaſting God a-
gainſt him (meaning Spotswood) which affu-
rely ſhall fall, except it be prevented; Sir,
Dragon ſhall not ſtand before the Arke of the
Lord, and thoſe names of Blaſphemy that he

wears

Peeres of Lord-Bishop, and Arch-Bishop, will have a fearefull end. Not one word of this is fallen to the ground, for Episcopacy is now abolished there, as all men know; and for that part of the Prophecie which concernes *Spotswood* himselfe; even in the top of all his honours, when he had come up to be Arch-Bishop of *St. Andrewes*, and Chancellor of the Kingdome, he was cast out of Scotland, and dyed a poore miserable man at *London*, having not a six-pence of his owne to buy bread, while he liv'd, nor to bury him when he was dead, but as it was begg'd at Court. The evident hand of God lighted on his Posterity; his Lands of *Darfie* (all the conquesse he was able to make to his eldest Son *Sir John Spotswood*) is ready to be sold, and that branch of his posterity to goe a begging; his second Son, *Sir Robert Spotswood*, President of the Colledge of Justice, for his Treason against Scotland, did dye miserably upon a Scaffold at *St. Andrewes*, an obdurate impenitent man; his Brother, the Bishop of *Clogher*, was cast out of his great estates in *Ireland*, and in his extreame old age, forced to teach Children in Scotland for his bread; but being unfit for that employment, he went to *London*, where he was long a Sutor for the meanest place in the Ministry, that he

he might be kept from starving, but could not obtain it.

Learning is to be preferred before Honour.

The Emperour Sigismund having Knighted a Doctor of the Civill Law, this new Knight presently leaves the society of his old fellow Doctors, and keeps company altogether with the Knights; which the Emperour observing, called him foole, for preferring Knight-hood before Learning, saying; That he could make a thousand Knights in one day, but not a Doctor in a thousand yeares.

The ingenuity of a Scotch Colonell.

A Scotch-man newly come over to Utrecht, and presenting himselfe to Colonell Edmund his Country-man, told him, That my Lord his Father, and such & such Knights and Gentlemen his Cousens were all in good health; the Colonell turning to the Gentlemen that were in company with him at that time, said, Gentlemen, beleeve not one word he saith, my Father is but a poore Baker of Edenborough, and workes hard for his living, whom this Knave would make a Lord, to carry favour with me, and make you beleeve I am a great man borne,

Truth & Error elegantly compared to Tamara's two twins,
Gen. 38. in a Sermon before the Parliament.

The different judgements of Professors throughout the Land, shew that our Church hath Twins in her wombe; so much of Truth as hath been already owned by the Parliament, Zarab-like hath put forth the hand; none can say, but this came out first, for you have marked it with the scarlet thred of a Civil Sanction; yet is there a Pharez, a Division, or Separation (as the word properly signifies) whose breakings out are notoriously knowne, as also his challenge of Primogeniture: Our hopes are, that Zarab will in due time be fully borne, notwithstanding this interposition; and that you will say to the Party that separates in Doctrinall Principles, by maintaining opinions that are destructive, and prey upon the vitall spirits of Religion, as the Mid-wife then did to Pharez; upon thee be this breach, and not upon us; may it never come to be upon you, may you never come to be partakers of other mens sins in so high a degree. Hitherto the damnable Heresies; and daring Blasphemies which have been vented every where, may be thought to stand on the private account of such as were them; but if representative England (which

(which God forbid) should espouse their Crimes; by over-much connivence at them, the guilt would then become Nationall, and too heaivie for us to beare;

A comfort for poore faithfull Ministers.

As Christ, and all his Apostles were poore, in respect of worldly goods; so for the most part, the most eminent Ministers of the Gospel have been men of meane conditions, as to worldly estates; *Martin Luther* had neither lands, nor houses; nor mony to leave his Wife and Children when he dyed; *Calvins* Inventory (Library and all) came not to six score pound; *Mr. Perkins* dyed a very poore man; *Mr. Ainsworth* (even while he wrote his excellent commentary upon the *Pentateuch*) had but nine-pence a week to live on; *Mr. Samuel Herne*, when he dyed, left a Wife, and many small Children, without any meanes to maintaine them; *Mr. Dod*, for many yeates together, had nothing to live on but providence; whether this were from their neglect of worldly incombances; or from the worlds not favouring such men; or from the wisdom of God, that the world should not charge them with Covetousnesse; or, for that God would have them live by faith; or to teach that the Servant is not above his Master;

to shew that Gods love is not to be measured by worldly dispensations ; or, lastly, That they might not be insnared with the things of this life ; whether (I say) it be for these, or some other reasons, that God is pleased to keep his most faithfull Servants upon such short commons, feeding them (as it were) from hand to mouth, keeping them shorter then many others, that doe him farre lesse service, is hard to say.

They that have money, and will not imploy it, deserve to have it taken from them.

Dionysius the elder, being advertised of one that had hidden great store of money, commands him upon paine of death to bring it to him ; which he did, but not all ; but with the remainder he went and dwelt in another Country, where he bought an Inheritance, and fell upon some employment ; which when Dionysius heard, he sent him his money againe, which he had taken from him, saying, Now thou knowest how to use riches, take that I had from thee.

A Luxurious Nation will soone overthrow it selfe.

Philip King of Macedon making war upon the Persians, understood that they were a
L people

people which abounded in all manner of delicate Wines, and other wastfull expences; whereupon he presently with-drew his army, saying, It was needlesse to make war upon them, who would shortly over-throw themselves.

A speedy returne of prayer.

Upon the first of *August*, 1649. a generall day of Humiliation for *Ireland* was appointed to be kept thoroughout *England*; at that time the Enemy was master of all *Ireland*, excepting *London-Derry*, and *Dublin*, both which places were straitly besieged, and almost brought to the last cast; it pleased God, the very next day after our Fast, to give our small Forces there such a miraculous Victory, and the Rebels such a shamefull defeat, that the like (by so unlikely meanes) hath scarce been known. God was seene in the Mount, and his peoples extremity was his opportunity.

A pretty device to couden Conscience.

Many Ships of severall Countries lay long wind-bound at *Alexandria*, at last the wind came faire, upon a Saturday morning, which made the Sea-men hoysse up sayles and away; amongst the rest there was a Jew, who was

Master

Master of a Ship, but he durst not stirre that day, because it was the Jewes Sabbath; yet loath he was to misse such an opportunity, and to lose the company of his consorts; wherefore he hires a couple of Janizaries to beat him a ship-board, and to force him out of the Harbour with the rest of the Fleet, that so he might pretend an unavoydable necessity.

A witty trick of a blinde man.

A blinde man that by long begging had gotten a good quantity of money, which he changed into Gold, and fearing least he might be contented if he kept it about him, intended to hide it somewhere in the ground; To which purpose he acquainted a neare Kinsman of his with his riches and intendment, desiring both his secrecie and assistance, who promised him both; so one night they went and hid the Gold in a convenient place, where the blinde man might easily of himselfe finde it when he pleased; a while after the poore man goes in the night time, to seele it his Treasure were safe, but coming to the place, and opening the hole, he found that the Gold was gone; he presently conceits that his Kinsman had deceived him, so whom going the next day, instead of com-

plaining

plaining of his losse, or challenging him for his money, he told him, that he had some more Gold, which he thought best to put to the other, and hide all together in the same place, desiring him to goe with him at night for that purpose; which his Cousen promised to doe; but before the houre appointed, his Cousen carries the bagge back to the place where it was formerly hidden, and leaves it there as at first, supposing that he should have it againe with advantage; so when night came, away they went to the place, the Kinsman opens the hole, and taking out the purse gives it to the blinde man, who, by counting the peeces, findes his just quantity he had put in, and instead of putting in the other Gold, as he pretended, he puts the purse up into his pocket, saying, he would dispose of it in some other place; and thus this blinde man cousened his Cousen.

The industriousnesse of Peter Ramus.

Peter Ramus from his youth to his dying day, never used, by his good will, any other bedding then Straw, and in his Studies so watchfull he was, that if he heard in the morning the Smiths, or Carpenters, or any other Artisans at work before he were stirring, he would blame himselfe of negligenc
and

and sloathfulnesse, that they should prevent him, and be more diligent in their Mechanicall Trades, then he in the study of the Liberrall Sciences.

*An impregnable place taken by a fine
Stratagem.*

The Island of Sarke joyning to Garnesie, and of that Government, was surpris'd by the French, and could never have been recovered againe by strong hand, having Come and Cattle enough upon the place, to feed so many men as would serve to defend it; and being every way so unaccessable, as it might be held against the great Turke; yet by the industry of a Gentleman of the Netherlands (in Queene Maries time) it was in this sort re-gained. He Anchored in the Roade with one ship of small burden, and pretending the death of his Merchant, besought the French, being some thirty in number that held the place, that they might bury their Merchant in hallowed ground, and in the Chappell of that Isle, offering a Present to the French, of such things as they had aboard; whereto (with condition that they should not come a shoare with any Weapon, no not so much as with a Knife) the Frenchmen yeelded; then did the Flemings put a

Coffin into their Boate, not filled with a dead Carcasse, but with Swords, Targets, and Harquebusses; the French received them at their Landing, and searching every of them so narrowly as they could not hide a Pen-knife, gave them leave to draw their Coffin up the Rocks with great difficulty; some part of the French tooke the Flemish Boate and rowed aboard the Ship to fetch the commodities promised, and what else they pleased; but being entred they were taken and bound; the Flemings on the Land, when they had carried the Coffin into the Chappell, shut the doore to them, and taking their Weapons out of the Coffin, set upon the French; they run to the Cliffe, and cryed to their company aboard the Fleming, to come to succour them, but finding the Boat charged with Flemings, yeelded themselves and the place.

*The Service-booke and Ceremonies pleasing
to Papists.*

When Queen Elizabeth came to the Crown, bloody Bonner Bishop of London was deposed, and clapt up in prison; a friend of his comming one day to visite him, he asked how the world went abroad, and what kinde of Service the Protestants used in *Pauls*, and other Churches? his friend told him, that they

they had the Masse still (meaning, the Booke of Common Prayer) and Organs, and Coaps, and Surplices, and Singing-men, and the like; nay (said *Bonner*) if they taste of our Broth, I doubt not but ere long they will eate of our Beefe.

A Butcher of Norwich Churched.

A Butcher of Norwich being dangerously goared in his bowels by a Bull, lay a long time before he could be recovered; but being at length cured, he sent to the Minister of his Parish, to desire that thanks might be given to God, in the Congregation, for his great deliverance; the Minister was so devout an observer of the Booke of Common Prayer, and of Bishop *Wrens* injunctions, that he would not use any other prayer then what that Booke afforded; and so, when the man was come into the Church, he turnes to the forme of Thanksgiving for Womens deliverance from the paine and petill of Childbirth, which he made to serve the turne for that time; and so the Butcher was sufficiently Churched.

A graciously providence.

A Minister seeing some of his Parishioners shooting at Butts upon a Lords day, went to

admonish them to forbear, telling them the danger of prophaining that day; some of them cryed out, That the King had granted liberty for that, and other Sports, and they would take it; the Minister replyed, that though the King dispensed with it, yet the Law of God forbids it, saying, that we ought to obey God rather then man; shortly after, many Articles of Inconformity were exhibited into the Necclesiasticall Court against this Minister; and amongst the rest, that he said, He cared not for the Kings Lawes; and this was subscribed under the hands of two of those principall Archers. Upon this a Commission was sent downe, with Commissioners, Proctors, and a Notary to examine Witneses, upon the place, about these Articles; some few dayes before the speeding of this Commission, one of the fore-mentioned Archers lying upon his Death-bed, and much troubled in minde, could not be satisfied till he had spoken with the Minister, who comming to him, he desired pardon of him, for the great wrong he had done him, in setting his hand to a false accusation, saying, in the presence of many Neighbours, that he was so threatned by the Apparator, and others, that he was forced (though against his Conscience) to doe as he did; but the

the other Witnesse that had subscribed this dangerous Article (as 'twas made, and possibly in those times might have proved so) he stands to what he had done, and said, he would sweare it upon all the bookes in England; but when the Commissioners were come to Towne, and ready to fall upon the businesse, his heart began to smite him, and taking an honest neighbour with him, came to the Minister, cryed him mercy, and denyed that ever he had heard him speake such words; this being knowne to the Prosecutors and Commissioners, they put up their Pipes, and away they went like Knaves as they came.

A pretty waggish trick.

Three Cambridge Schollars sitting up late one night at Cards, in their chamber, he who had won the others money, began to complaine that it was late, and time for them to give over; his Companions urged him to play still, but he pretending to be very weary, would play no more, but goes away to bed; his fellowes continued playing still, hand to hand; who when they perceived the other Schollar to be fast asleep, they put out the Candle, drawing the window curtaines so close that no light at all could be seene;

and

and on they went with their Game, sometimes wrangling, and sometimes chafing so loud, that they wak't him that was at bed; who looking up, and perceiving no light, askt them if they were mad to play in the darke? but they were so earnest in their play, that they seemed not to minde him; whereupon he sits up in his bed, asking them seriously, whether they could see to play or no? and desired them for Gods sake, to tell him, whether there were any light in the chamber? being thus earnest, they answered him, and said, that though he had won their money, he needed not to jeere them; he protested that he did not jeere, but was in good earnest, and that, if they had any light he was blinde, vowing that he could not see one bit; whereupon they rose from the Table, and came to the bed side, one of them asking him, if he did not see them now, nor the candle in his hand? no truly, said he, I can see nothing at all; then said the other Schollar, his eyes to see too are as cleare and good as any of ours; at which words the poore Schollar burst out weeping, saying, that he was stone blinde, and what shall become of me? This is a Judgement of God upon me for spending my time in play, as I have done, and for being so covetous to win other mens money; then

then he prayed one of his Chamber-fellowes to reach him his breeches, which having, he put his hand into his pocket, and gave them all the money which he had won of them; the other Schollars seeing their plot had taken so well, thought good to keep their companion no longer in blindness, but lighting their candle againe with the Tinder-box, the young man forth-with recovered his sight.

*Some mens sins goe before-hand to
Judgement.*

One Mr. W. was very busie in prosecuting an Indictment against his Minister at a Quarter Sessions, for omitting the Crosse in Baptisme; and being a man in high favour with the Justices, he made no question of prevayling; at night (according to his usuall manner) he fell to drinking, till he was so extreame drunke that he was faine to be carried home; in the morning his Wife began, mildly to blame him for his acting against the Minister the day before; at which hee, with fearefull Oathes swore, that he would soone rid the Towne of the Puritan; but behold the hand of God! This wretched man, as he was about to rise, and having put one arme in his Dublet (even as the Oathes were
utte-

uttering) he was taken speechlesse, yea and sencelesse, and so instantly dyed.

Lilly a grand Imposter.

Mr. *William Lilly*, whom the Fools of this Generation so much flock to, did in his Prognostication of 1644. positively say, that Prince *Rupert* should not live beyond the 28th. yeare of his age; which he pretends to know by the Stars, and affirms with as much confidence as if he meant to be his Executioner; but *Rupert* is now above thirty, and herein *Lillies* wit-craft sayl'd him; he that will observe his cunning Predictions, and note how oft he failes, shall finde him a most notorious Juggeler, and deceiver of the people, even to the shame of our Nation, and the scandall of Religion. The Learned *Spanhemius* saith truly of such kinde of men; That they doe extremely offend against the Divine providence of God; against the tranquility of Commonwealths; against the Liberty, Quiet, and Consciences of men; and therefore ought to be banished out of all Common-wealths, and Christian Societies: To which may be added the Judgement of Saint *Austin* (in his excellent Book, *De civitate Dei*) who saith, That Christians ought chiefly to beware of such Astrologers, as Prognosticate things that
come

come to passe; for when such Predictions fall out truly, it is a signe that they which utter them, are in confederacy with some evill Spirits, by whose helpe they fore-tell future events, and not by Art, or any thing found in the Stars, as they pretend.

The fruite of Covetousnesse.

When *Baldwine* King of Jerusalem besieged Askelon, he promised the spoyle of that City to the Knights Templers, whereof a part of his Army then consisted; an assaultable breach being made, the Templers first entered, who conceiving they had enough to weeld the worke, and master the place, set a Guard at the breach, that no more of their fellow Christians should come in to be sharers with them in the booty; but their Covetousnesse cost them their lives; for the Turkes contemning their few number, put them all to the Sword; yet at last the City was taken, though with much difficulty.

A right Counsellor rare to finde.

Alphonso King of Spaine comming very young to the Crowne, some advised that seven Counsellors might be joyned to governe with him, who should be men fearing God, lovers of Justice, free from filthy Lusts, and
such

such as would not take bribes; to which *Alphonſus* replyed; If you can finde out ſeven ſuch men, nay, bring me but one ſo qualified, and I will not only admit him to governe with me, but ſhall willingly reſigne the Kingdome it ſelfe to him.

Courtiers are uſually Flatterers.

Ariſtippus the Philoſopher, ſeeing *Diogenes* waſhing of Herbs for his Dinner, ſaid, If *Diogenes* knew how to make uſe of Kings, he need not live upon raw Herbs as he doth; to which *Diogenes* replyed, That if *Ariſtippus* could content himſelfe with Herbs, he needed not to turne Spaniell, or to flatter King *Dionyſius* for a meals meate.

The peoples rage, and Gods juſt hand againſt a wicked Tyrant.

Leander in his deſcription of Italy, ſaith, That in *Spoleto* (the chiefe City of *Umbria*) there was a ſtrange Tyrant, who in the time of his proſperity contemned all men, and forbore to injure none that came within his clawes, eſteeming himſelfe ſure enough for ever being called to account in this life, and for the next he cared little; but God upon the ſuddaine turned upſide downe the wheele of his felicity, and caſt him into the peoples hands;

hands; who tooke him and bound his naked body upon a planck in the Market-place, with a Fire, and Iron Tongs by him, and then made Proclamation; That seeing this man was not otherwise able to make satisfaction for the publique injuries he had done, every private person injured by him, should come in order, and with the hot burning Tongs there ready, should take off his Flesh, so much as was correspondent to the injury received, as indeed they did, untill the miserable man gave up the Ghost.

A wonderfull Earth-quake.

In the yeare one thousand five hundred seventy one, there hapned a most terrible Earth-quake in the County of Hereford, neare the Towne of Kinaston, which Master *Cambden* relates after this manner; Upon the twelfth of *March*, about six of the Clock in the evening, the earth opened, and a Mountaine, with a Rock, upon which it was seated, after a hideous noyse, and strange crash, that it was heard by the Neighbours a great way off, raised up it selfe, as if it had awakened out of a profound sleep, and forsaking his deep bed below, mounted up into a higher place, carrying with it the Trees which were rooted thereupon, the Shepheards Tents, and
the

the flocks of Sheep feeding thereon; some Trees were almost quite covered with earth, as if they had but newly taken roote there; it left in the place from whence it departed an overture of forty foot wide, and eighty ells long, the whole field was about twenty Acres; it overthrew a little Chappell neare unto it, carried from the East into the West; a Yew-tree, which was planted in the Church-yard, and with its violence, drave up before it High-ways, with Shepherds Caves, with Plants and Trees that were thereon; it made Mountaines level, and arable grounds mountainous, as if then they had took their beginnings. And thus from Saturday night, untill munday noone following, it rested not, till at last, as if it were then tired with the long way, and wearied with its weighty burden, it settled and became quiet.

Great Theeves condemne little Theeves.

A poore Sea Captain brought before Great Alexander for Piracy, confessed his fault, and said; Indeed I am a Pirate, because I preyed upon some poore Fisher-men in a Cock-boat; but if I had scoured the Seas as thou hast done, and robb'd all the world with a Navie

Navie and an Army, I had been no Pirate, I had been an Emperour.

The foundations of Religion are not to be removed.

Almerick King of Jerusalem, demanded of William Arch-Bishop of Tyre, how the Resurrection of the Body might be proved by reason? hereat the good Bishop was much displeased, as counting it a dangerous question, where with one removeth a foundation stone in Divinity, though with intent to lay it in the place againe. But the King presently protested, That he demanded it not out of any diffidence in himselfe about that Article, but in case one should meet with a sturdy man, who would not trust Faith on her single Bond, except he have Reason joyned for security with her. Hereupon the Arch-Bishop alleadged many strong arguments to prove it, and both rested well satisfied.

Rich men should help their poore Kindred in their calling, but not take them from their profession.

When one, being an Husband-man, claimed Kindred of Robert Grossthead Bishop of Lincolne, and thereupon requested favour of him, to be-

sow an Office upon him ; Cousen (quoth the Bishop) if your Cart be broken, ile mend it ; if your Plow be old, ile give you a new one, and Seed to sow your Land ; but an Husband-man I found you, and an Husband-man ile leave you.

A mannerly answer of a young Gentleman.

King James asking a young Gentleman what kin he was to such a Lord of the same name, the Gentleman answered ; That his elder brother was his Cousen German.

Of one that preached well, but lived ill.

It was said of one that was an excellent Preacher, but a very bad liver, That when he was out of the Pulpit it was pittie he should ever goe into it ; and when he was in the Pulpit, it was pittie he should ever come out of it. And of another of the same kinde it was said ; That they who did not know him, would thinke he were in good earnest, when they heard him preach.

Martiall

Martiall Discipline is very strict.

There was a *French* Souldier that mounted a Bulworke of a Fort which was besieged, by whose valiant example the Fort was taken, for which peece of good service Marshall *De Thermes* the *French* Generall Knighted him, but within an houre after he hanged him, because he did it without command.

FINIS.

Errata.

P Age 19. line 6. read *Trajane*, p. 53. l. 5. r.
Liberia, p. 140. l. 11. r. uttered.

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